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MACKENZIE VALLEY PIPELINE INQUIRY

Government
Publication

THE MATTER OF APPLICATIONS BY EACH OF
(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
CROWN LANDS WITHIN THE YUKON TERRITORY AND
THE NORTHWEST TERRITORIES, and,
(b) FOOTHILLS PIPE LINES LTD FOR A RIGHT-OF-WAY
THAT MIGHT BE GRANTED ACROSS CROWN LANDS
WITHIN THE NORTHWEST TERRITORIES
FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Halifax, N.S.

June 8, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 67

CANADIAN ARCTIC
GAS STUDY LTD.

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APPEARANCES:

Mr. Ian G. Scott, Q.C.
Mr. Ian Waddell, and for Mackenzie Valley Pipeline
Mr. Ian Roland, Inquiry;

Mr. Pierre Genest, Q.C. and
Mr. Darryl Carter, for Canadian Arctic Gas
Pipeline Limited;

Mr. Alan Hollingworth and
Mr. John W. Lutes, for Foothills Pipe Lines Ltd.;

Mr. Russell Anthony and
Pro. Alastair Lucas for Canadian Arctic Resources
Committee;
Mr. Glen Bell, for Northwest Territories
Indian Brotherhood, and
Metis Association of the
Northwest Territories.

John ELLWOOD

Bud HOLLMAN

Stephen KAKIMI

Michael BRADFORD

Gerald YETMAN

Ann OTTON

Graydon NICHOLAS

Paul BROOKE

Miss Susan MAYO

Miss Elizabeth BEALE

Miss Gertrude KNIGHT

Dennis PILKEY

Rev. Owen CHAMNEN

Anita REYNOLDS

EXHIBITS (cont):

C-629 Submission of Halifax &
Lunenburg

C-630 Submission of International,
Halifax

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Halifax, N.S.

June 8, 1976

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, I'll call our hearing to order this afternoon.

The Mackenzie Valley Pipeline Inquiry is holding a series of hearings. A series of month long hearings in southern Canada to give people like yourselves an opportunity of expressing your views on the fundamental questions of national policy that confront us all. I say that because we in Canada stand at our last frontier, and we have some important decisions to make, decisions for which all of us will share a measure of responsibility.

There are two pipeline companies, Arctic Gas and Foothills Pipe Lines competing for the right to build a gas pipeline to bring natural gas from the Arctic Ocean to southern Canada and the United States.

The Government of Canada has established this Inquiry to see what the social, economic and environmental consequences will be if the pipeline goes ahead, and to recommend what terms and conditions should be imposed if the pipeline is built.

We are conducting an Inquiry then about a proposal to build a pipeline along the route of Canada's mightiest river, a pipeline costlier than any in history. We are told that the Arctic Gas Pipeline, if it were built, would constitute in terms of

1 capital expenditure, the largest project ever under-
2 taken by private enterprise in the history of the world;
3 a pipeline to be built across our northern Territories,
4 across a land where four races of people; white, Indian
5 Metis and Inuit live and where seven different languages
6 are spoken. This would be the first pipeline in the
7 world to be buried in the permafrost.

8 Now the pipeline project
9 will not consist simply of a right-of-way. It will
10 take three years to build. It will entail hundreds
11 of miles of access roads over the snow and ice. It will
12 mean that 6,000 workers will be needed to build the
13 pipeline and 1,200 more to build the gas plants in
14 the Mackenzie Delta. It will mean that 98 gravel
15 mining operations will have to be established to provide
16 30 million cubic yards of borrow material. It will
17 mean ⁶⁰⁰ river and stream crossings north of the 60th
18 parallel. It will mean pipe, barges, wharves, trucks,
19 machinery, aircraft, airstrips and in addition it
20 will mean enhanced oil and gas exploration and
21 development in the Mackenzie Valley, the Mackenzie
22 Delta and the Beaufort Sea.

23 Now, the Government of Canada
24 has made it plain that the gas pipeline is not to
25 be considered in isolation. In the Expanded Guidelines
26 for Northern Pipelines tabled in the House of Commons,
27 the Government has laid it down that we are to proceed
28 on the assumption that if a gas pipeline is built, then
29 an oil pipeline will follow. So, we must consider
30 the impact of an energy corridor that will bring gas

1 and oil from the Arctic to the mid-continent.

2 Now, it isn't for this
3 Inquiry to decide whether there should be a pipeline
4 or whether an energy corridor with gas and oil pipelines
5 should be established. It will be for the Government
6 of Canada to decide that, when they have my report and
7 the report of the National Energy Board because, of
8 course, the National Energy Board, under its Statute,
9 must determine questions relating to gas supply,
10 gas requirements for Canada and questions relating
11 to Canada's capacity to export gas and other forms
12 of energy.

13 These are questions of
14 national policy that ultimately must be determined
15 by the Government of Canada. My job and the job of
16 this Inquiry is to make sure that we gather the
17 evidence, that we find the facts, that we understand
18 the consequences of what we are doing in the north
19 to enable the Government of Canada to make an informed
20 judgment.

21 Now this Inquiry began its
22 hearings on March 3rd, 1975 in Yellowknife. That's
23 15 months ago. Since then, we have held many months
24 of formal hearings listening to the evidence of
25 engineers, scientists, biologists, anthropologists,
26 economists, listening to the people who have made it
27 the work of their lifetime to study the north and
28 northern conditions. Let me just say to you that the
29 Government of Canada has spent \$15 million on research
30 and studies into the likely impact of gas pipeline and

other developments on northern ecology and northern peoples in the Mackenzie Valley and the Mackenzie Delta. The industry itself -- the oil and gas industry -- has spent over \$50 million on studies and reports into the impact that pipeline construction and pipeline development would have in the Mackenzie Valley and the Mackenzie Delta. Rather than allow these studies and reports to sit on the shelves, we've brought their authors to Yellowknife where they can be examined and cross-examined where, if they disagree, one author can challenge the other so that we can, in the most thorough fashion possible, discover what the likely impact will be if we proceed with the pipeline and corridor development in the Mackenzie Valley and the Mackenzie Delta.

Now, the environment of the Arctic has been called fragile. That may or may not be true. Arctic species certainly are tough because they have to be in order to survive. But at certain times of the year, especially when they are having their young, they are vulnerable. If you build a pipeline from Alaska along the Arctic coast to the Yukon, you will be opening up a wilderness where the Porcupine caribou herd calves on the coastal plain and in the foothills every summer. This is one of the last great herds of caribou in North America.

Then it is proposed that the pipeline from Alaska should cross the mouth of the Mackenzie Delta where the white whales of the Beaufort Sea come to have their young in the warm waters of the

1 delta each summer. Millions of birds come to the
2 Mackenzie Delta and the coast of the Beaufort Sea
3 each summer from all over the western hemisphere to
4 breed and to store up energy for the long journey
5 south in the fall. Can we build pipelines from the
6 north? Can we establish an energy corridor from the
7 north under conditions that will ensure the survival
8 of these species? These are some of the questions that
9 the Inquiry is wrestling with.

10 But it is the people of the
11 north that have the most at stake here because they
12 will have to live with whatever decisions are made.
13 That is why this Inquiry has held hearings in 28
14 cities and towns, villages, settlements and outposts in
15 the north, to enable the peoples of the north to
16 tell me, to tell the government and to tell all of us
17 what their life and their own experience have taught
18 them about the north and the likely impact of a pipeline
19 and energy corridor.

20 So, the Inquiry has been from
21 Sachs Harbour on Banks Island to Fort Smith near the
22 Alberta border, from Old Crow in the northern Yukon
23 to Fort Franklin on Great Bear Lake and we have heard
24 from 700 witnesses in these northern communities in
25 English, French, Loucheux, Slavey, Dogrib, Chipewyan
26 and Eskimo.

27 Our task is to establish
28 constructive approaches to northern development.
29 If we are to do that, we have an obligation to canvass
30 all of the questions before us. Some of these questions

1 are: Should native land claims be settled before the
2 pipeline is built? If a pipeline is built and the
3 native people want to participate in its construction,
4 how can we ensure that they are given an opportunity
5 to work on the pipeline? Can they develop skills on
6 the pipeline that will be of some use to themselves
7 and to the north after the pipeline is built? Can
8 we provide a sound basis for northern business to
9 obtain contracts and subcontracts on the pipeline?

10 What about the unions? We
11 are told they have an awesome measure of control over
12 pipeline construction in Alaska. Should they have the
13 same measure of control over pipeline construction in
14 the Mackenzie Valley?

15 What about the local taxpayer
16 in Yellowknife and Inuvik, the main centers of white
17 population in the western Arctic? If you have a
18 pipeline boom, you will have to expand your schools,
19 your hospitals, your police force, your local services.
20 What measures ought to be taken to enable the municipali-
21 ties and other institutions of local government to
22 cope with the impact?

23 Now, the job of this
24 Inquiry is to consider the social, economic and
25 environmental impact of the construction of a gas
26 pipeline and the establishment of an energy corridor
27 from the Arctic to the mid-continent, and the mandate
28 of the Inquiry is to consider that impact in our
29 northern Territories, in the Northwest Territories and
30 the Yukon. Those are territories under the administration

1 of the Government of Canada.

2 Now, the Mackenzie Valley
3 is a long way from Halifax, but the concern that we
4 have found about the future of the extends throughout
5 Canada. We have received a multitude of requests
6 from every region of Canada, including the Maritimes
7 for an opportunity to be heard. I think this has
8 happened because we Canadians think of ourselves as
9 a northern people, so the future of the north is
10 a matter of concern to all of us. In fact, it is our
11 own appetite for oil and gas and our own patterns of
12 energy consumption that have given rise to proposals
13 to bring oil and gas from the Arctic to southern
14 Canada and the United States.

15 It may well be that what
16 happens in the north and to northern peoples will tell
17 us something about what kind of a country Canada is,
18 and what kind of a people we are. That is why we are
19 here to listen to you today.

20 We have some visitors from the
21 Canadian north with us this afternoon. 15 months
22 ago, when the Inquiry began its hearings in the Canadian
23 north, the CBC established a northern broadcasting unit
24 that travels with the Inquiry wherever it goes through-
25 out northern Canada and broadcasts in English and the
26 native languages each evening for an hour over the
27 northern network to people throughout the Northwest
28 Territories and the Yukon. Those broadcasters are with
29 us today because they are accompanying the Inquiry on
30 its month long swing through southern Canada and they are

1 reporting to people in the north what you who live
2 in southern Canada are saying.

3 Those broadcasters include
4 White Fraser who broadcasts in English, Joe Toby
5 who broadcasts in Dogrib and Chipewyan, Jim Sittichinli
6 who broadcasts in Loucheux, Louis Blondin who broadcasts
7 in Slavey and Abe Okpik who broadcasts in the Eskimo
8 language of the western Arctic. They are reporting
9 each evening that we are in the cities in southern
10 Canada in English and the native languages what you
11 are saying to this Inquiry each evening here in the
12 south.

13 I'll ask Mr. Roland to outline
14 our procedure this afternoon.

15 MR. ROLAND: Yes sir, the
16 procedure which will be followed at this hearing and
17 which has been followed in all other cities in southern
18 Canada is one recommended by Commission Counsel and
19 accepted by counsel for the two applicants and all
20 formal participants.

21 It is designed to be as
22 informal and as relaxed as possible with a view to
23 allowing all those who wish to make submissions to
24 do so conveniently and comfortably.

25 Prior to coming to southern
26 Canada, the Inquiry published an advertisement setting
27 out its hearings dates in a number of newspapers
28 including newspapers in the Maritimes. In that
29 advertisement, persons who wished to make submissions
30 were invited to write or telephone us by May 1st

1 indicating their desire to do so. This request was
2 made so that the Inquiry would be able to gauge the
3 time required in southern Canada to hear submissions
4 and so that our timetable in each community could be
5 carefully mapped.

6 Persons who responded in
7 writing or by telephone to our advertisements were
8 given appointments to make submissions before you, and
9 it is that process that ^{we} are beginning here in Halifax
10 this afternoon. I should emphasize that any other
11 person or organization who did not respond to our
12 advertisement by May 1st, but wishes to make a submission
13 is entitled and encouraged to do so.

14 This may be done in one
15 of two ways. A submission in writing may be made
16 any time by writing to the Mackenzie Valley Pipeline
17 Inquiry, Yellowknife, Northwest Territories. There
18 is no necessity that a written submission meet any
19 particular requirements. A simple letter setting
20 out the matters that you want to bring to the Inquiry's
21 attention will be quite satisfactory.

22 If persons who did not
23 respond to the advertisement wish to make an oral
24 submission at this hearing, it would be much appreciated
25 if you would speak to me or to Mr. Waddell as soon
26 as possible and an effort will be made to provide
27 a time for you to make your submission within the
28 existing agenda. However, on looking at the agenda
29 sir, it seems quite full and we may not be able to
30 accomodate all those who wish to speak today.

1 I should add that in order
2 to encourage informality, counsel for the two
3 applicants and the participants have agreed that there
4 will be no cross-examination of those making submissions
5 unless it is specifically requested. In place of
6 cross-examination counsel for each of the applicants
7 and each of the participants will be allowed, at the
8 conclusion of each session, to make a statement not
9 exceeding ten minutes about the submissions that have
10 been heard during that session.

11 You will notice that persons
12 making submissions are asked to give their oath or
13 affirm. This is a practice that the Inquiry has
14 followed, not only in the formal hearings in Yellowknife,
15 but at the community hearings in each of the 28
16 communities in the Mackenzie Valley and Delta. The
17 purpose of the oath or affirmation is recognition
18 of the importance of the work in which the Inquiry
19 is engaged.

20 Sir, Mr. Waddell will call
21 the first witness.

22 MR. WADDELL: Mr. Commissioner,
23 I am going to call the Maritime Conference of the
24 United Church of Canada and then I'll be calling Mr.
25 Jim Lotz, then Leonard Kasdan, representing the
26 Dalhousie Faculty Association, then Ken Steele, Mr.
27 Richard Rohmer and then Miss Kathy Skerrett, then
28 we'll deal with the rest of the briefs after that.

29 I would like Mr. Commissioner
30 to call the Maritime Conference of the United Church of

C. Mooney

1 Canada. I wonder if you give your name sir, please?

2 CLINTON MOONEY, sworn:

3 THE WITNESS: My name is
4 Clint Mooney of the United Church of Canada. I am
5 Minister in Gagetown, New Brunswick, chairman of the
6 Church in Society Committee of our conference.

7 You've spoken already of the
8 issues in the north as being the last frontier, and
9 important decisions to be reached. Here it sounds to
10 many Maritimers I'm sure and to many Maritimers in
11 our church -- the United Church Maritimers as something
12 that's rather remote from us; something far off,
13 something "up there" that we can easily ignore, and
14 we debated about whether we should come before you at
15 all. But we were re-assured by our understanding of the
16 purposes of the hearing to be not so much whether we
17 could pose solutions for the development of the north,
18 as rather your asking us to say where we stood in
19 relation to the sensations that were emerging from
20 your northern hearings themselves. We thought that was
21 a very important thing for us to come here and speak
22 to today.

23 Because although the people
24 of the north certainly have a very important stake in
25 the development patterns that take place there, we
26 think that the people in the south do too. Perhaps
27 the -- well not the confrontation -- the focus on
28 northern development then and the pipeline question in
29 particular has brought to our attention more forcefully
30 than anything else could, the level of consumption at

C. Mooney

1 which we've been operating and the sort of breakneck
 2 speed at which we've been developing and utilizing
 3 our own resources. Certainly the transition in 1973
 4 from the prospect of unlimited resources to very short-
 5 term reserve projections made by the oil companies
 6 has made us all very much aware that we live within
 7 the limits to growth so to speak. So, we're asked
 8 to determine a question of lifestyles here. We're
 9 also asked to determine whether the -- if there are
 10 limits to be imposed on development -- on our potential
 11 for development.

12 Whose lifestyles are going
 13 to be changed? Who is going to be immediately affected?
 14 Are we more willing to have the people of the north
 15 affected drastically in the first instance, or are
 16 we more willing to allow ourselves to be affected
 17 moderately, so that they can continue perhaps traditional
 18 lifestyles and ease into the development patterns that
 19 they would like to follow.

20 Much of what we would say in
 21 a prolonged brief you've already heard. You've heard
 22 it from the -- yes, you smile. I'm sure you've heard
 23 it many times. You've certainly heard it from the
 24 inter-church group Project North which our church
 25 participates in, and we support the brief that they
 26 presented wholeheartedly. What they have called a
 27 moratorium, we call a delay.

28 The important points we would
 29 certainly emphasize, the idea that we have time to
 30 make a rational decision. We have time certainly to

C. Mooney

allow the native peoples' land claims to be settled. We adopt the Committee on Justice and Liberty's time tabling, 34 years of proven gas reserves. We accept the need for investigation of alternative energy sources.

The brief that we present then is very short and it's in the form of a letter. I'd just like to read it.

It says that our 52nd Annual Meeting of the Maritime Conference of the United Church of Canada which was held in Sackville, New Brunswick, at the end of last month, May 27th to 30th, the following resolutions were passed.

Skipping the whereases, there was one resolution following extensive discussion -- there was one resolution concerning the Mackenzie Valley Pipeline itself and it states:

"Be it resolved that the Maritime Conference of the United Church of Canada urges a delay in the development of the Mackenzie Valley Pipeline until the native land claims are settled and until definite measures to protect the environment are established."

Further, we passed another resolution having to do with the Mackenzie Valley Pipeline Inquiry itself, and we thought this was very important to be said. To be said to your Commissioner and also to be said to the Government:

"Be it resolved that the Maritime Conference of the United Church of Canada supports the Berger Commission in its efforts to give a complete

C. Mooney

1 public hearing to these issues and urges that its
2 final report be the basis for further directions
3 of northern development.

4 Now, formal notification of
5 these motions is being sent to your office in Ottawa,
6 also to government offices and to members of the
7 opposition who have an interest in northern development
8 and Indian affairs. We though it important however
9 not just to send these off, but to make an appearance
10 here at these hearings to reinforce our commitment
11 to the perspectives expressed.

12 The 800 delegates to Conference
13 from all over the Maritimes have committed themselves
14 and their church to stand behind the priorities of
15 native land settlements. It's a question of fairness
16 and human rights, and also the priority of environmental
17 safeguards which is surely a question of responsible
18 stewardship. We say this, 800 delegates. There are
19 800 delegates representing every pastoral charge of
20 the United Church throughout the Maritime area and
21 in standing behind this, we're saying that we will
22 support these resolutions and stand behind them as
23 discussion goes forward.

24 Furthermore, we endorse most
25 emphatically the philosophy and procedure which has
26 guided the conduct of this Inquiry itself. We commend
27 the openness and the broad participation that has
28 been encouraged by this forum. We hope that future
29 government inquiries will adopt this style. If
30 participatory democracy is to mean anything, surely

C. Mooney
J. Lotz

1 they must. It will be with continuing interest that
2 we await the report of this Inquiry and will watch its
3 reception and utilization.

4 We certainly hope that it
5 will not be ignored and we'll watch to see that that
6 doesn't happen.

7 Thanks very much.

8 THE COMMISSIONER: Thank you
9 very much.

10 (SUBMISSION OF THE MARITIME CONFERENCE, UNITED
11 CHURCH OF CANADA - C. MOONEY - MARKED EXHIBIT
12 C-608)

13 (WITNESS ASIDE)

14 THE COMMISSIONER: Let me
15 just say ladies and gentlemen that you shouldn't be
16 troubled in any way by the presence of photographers
17 and other people with various kinds of machines. We
18 welcome the media and the press to our hearings,
19 because this Inquiry is public business and the media's
20 business is to let the public know what is going on
21 here. So, we're used to them. Perhaps you're not,
22 but it doesn't take long to get used to them, just a
23 matter of a few months.

24 At any rate --

25 MR. WADDELL: Mr. Commissioner
26 the next brief is from Jim Lotz. Mr. Lotz?

27 JAMES LOTZ, sworn;

28 THE WITNESS: Mr. Commissioner,
29 ladies and gentlemen, my name is Jim Lotz and I work
30 for myself and I speak for myself.

J. Lotz

I am a freelance research worker and writer. In 1955 and 1956, I was in Labrador trying to grow things while other people were ripping the earth out. I think some of the things that you may hear today may upset some of the people present. I hope they do.

In '57 - 60, I was involved in Arctic expeditions. '60 - 66 I worked for the Federal Government in Community Planning and Research and was a member associated with the Carruthers Commission, the inquiry into government of the Northwest Territories.

Since 1971 - 1976, I've been carrying out research on the human aspects of development in the northern Canada, Atlantic Canada, Scotland and Alaska. I've written one book, "Northern Realities" and over a hundred papers, articles, reviews and the usual sort of academic stuff. I have an interest declared, that is, that I was a resource person and consultant with the Inuit Tapirisat on their proposal for Nunavut.

THE COMMISSIONER: Let me interrupt you by saying that I read "Northern Realities" and enjoyed it very much.

A Thank you. One of the things that bothers me is that everybody thinks the problems start north of 60. The reaction to this Commission and the reaction to the north is having very heavy overtones of fear and guilt. Some people think just because they're uncomfortable, they're moral.

J. Lotz

1 About a year ago, I was a
2 resource person at a teach-in on the impact of oil
3 on Peterhead. I was an expert on that area the way
4 that many people are experts on the north. I had seen
5 it from a fast car thirty years ago.

6 The pipeline is coming ashore
7 at Peterhead, the oil and the gas from the North Sea
8 and the situation was chaotic. I provided some material
9 on this to you. Unions, local government people,
10 social workers and conservationists all came
11 together on a Saturday afternoon saying in effect,
12 "What do we do?"

13 Why was this so chaotic? Two
14 reasons. One. There was little power or awareness of
15 power at the local level. The people in Peterhead
16 said, they make all the decisions in Aberdeen. The
17 people in Aberdeen said they make all the decisions in
18 Edinburgh, and the people in Edinburgh they make all the
19 decisions in London.

20 Secondly, there was a lack
21 of confidence and a lack of pride in that area.
22 Peterhead is the sort of place where you build a prison
23 as the main sort of economic base, and you establish
24 industries to pay low wages to women.

25 I didn't get a chance to
26 visit Shetland. I understand the Inuit Association of
27 Labrador have visited Shetland but there they are not
28 avoiding the rapid cost of development, but they are
29 doing something about it. First of all, the local
30 council which is elected has special powers for getting

J. Lotz

engaged in economic activity and secondly, the people are confident. They know who they are. They have a sense of pride and they said to the oil companies:

"Look, we don't need you. You need us."

Now let's contrast this with the north. The problems of the people of the north have always been defined in terms of people outside the north. There's always been an expert around with a little bit of knowledge, and any time any native people's group has got ahead, in comes the expert. Their confidence has been so completely undermined that they've become a plaything to any nut who wanders up north of 60.

I remember the cry of an Indian woman at a conference:

"Why is it when we Indians try to do something some white man comes along and tells us how to do it right?"

There is a structural problem in the north which I hope the Inquiry can do something about and that is that there appears to be little power at the Territorial Council level or little awareness^{of} power at the Territorial Council level. The local councillors are 88% native people but between the Territorial Council and the local councils, there's a soggy level of bureaucracy and the concept of Regional Government, elected Regional Government is going to be necessary just to get rid of that soggy middle.

Why are the people of the north at least^{giving} indications to the media that they lack

J. Lotz

confidence? I think the question we have to ask is not that one, but whose needs are being served by northern development? We know from the past that it is not the native peoples who have benefitted from development. Development is something that bypasses them or harms them. Their problems are always defined in terms of the needs of outsiders.

I haven't come across a crazy scheme in the south of Canada that hasn't been rationalized as a help to northern development. All the way from Anik satellite to the Great Whale Pig -- and I can't tell you that story because it's a bit rude -- every one of these schemes has been rationalized that it's going to help the north and it's going to help the people of the north. What I hear from the north and this is from all northerners is "to hell with it". Right? What happens when native peoples come forward with a proposal, as the Inuit Tapirisat came forward with the idea of Nunavut? The Territorial Council immediately hired a southern academic and he said:

"This proposal is impossible without the help of the Federal Government".

The problem I think is that nothing is possible with the help of the Federal Government, but as soon as any idea comes out of the north it is shot down.

One of the suggestions I've made and which I hope I'll -- maybe we need a commission inquiry into Ottawa. I think there's this assumption that somehow outside, that's where the problems

J. Lotz

1 begin, but until we know the assumptions, the values,
2 the attitudes and who is related to whom in Ottawa,
3 I don't think we'll make much progress in the north.

4 Individuals have gone north
5 over the past 20 years with the assumptions of a
6 segmented, fragmented, materialistic, aggressive,
7 acquisitive society, and they dumped this down and things
8 have gone wrong and they said:

9 "What's wrong with those native peoples? What's
10 wrong with them?"

11 I am suggesting also that
12 when any southern body gets into trouble, it uses the
13 north and it uses the northerners as a safety valve.
14 If all the energy was spent on helping people who were
15 treated as objects and no time spent on examining their
16 own assumptions. I first of all think the Federal
17 Government has been particularly notorious about this.
18 If they need a rationalization for scheme, they say
19 "it'll help the north".

20 But there is another group,
21 also the oil companies; the oil and the gas companies
22 and I have a rather disturbing thought here is that,
23 I clipped out from the "Globe and Mail" the page
24 that shows the reports of various companies and one
25 is the Canada Southern Petroleum Limited and it shows
26 the Polar Gas pipeline right down the middle of Canada.

27 I think there may be concern whether this Inquiry
28 is just a ploy to take the emphasis off this other
29 Polar Gas pipeline, which, on the basis of the evidence
30 I've heard might be a more probable event in the future.

J. Lotz

1 I think the oil companies and
2 the gas companies with this country sold cheap and
3 now we're buying dear; I think that, at least I
4 found the oil companies and business in general are
5 honest. They say:

6 "We're in there to make money."

7 Of course a profit is not without -- is without honor
8 in this country. What worries me is the way in which
9 the church is using the north and the northerners.
10 I taught missionaries for five years -- actually for
11 seven years, and I am taking a degree in theology.
12 What has happened of course, is the churches have lost
13 their leadership in southern Canada. There is a massive
14 indifference to organized religion.

15 They've also lost it in
16 northern Canada and they are worried about the B'hai
17 and the Pentecostal sects.

18 I remember an Indian Anglican
19 minister in Aklavik who went to a Pentecostal services
20 and was rapped over the knuckles by his Bishop.

21 I remember a Catholic priest
22 in an Inuit area who advised the Inuit not to be
23 vaccinated against smallpox. What I want to know is
24 how much land have the churches turned over to native
25 peoples? They own land in the north. How many Inuit
26 and Indian clergy have been trained and how long ago
27 were they trained? For how ^{long} has the Anglican church
28 been importing, you know, Englishmen? How many
29 Bishops, how many Eskimo and Inuit and Indian Bishops
30 are there? Is the assumption being made that religious

J. Lotz

1 training in the west which comes out of 2,000 years
2 in a particular set of cultural circumstances is the
3 right way to train the native people of the north.

4 I can only compare what is
5 happening in(inaudible) where the churches are encourag-
6 ing the native peoples there to take positions of
7 power in the churches and they are helping them to
8 set up their own churches without white people present.
9 I think the thing that bothers me is that I've just
10 taken a course in the New Testament and I think the
11 sort of behavior the church is engaging in is
12 Pharisical in the sense that they are running around,
13 shouting and screaming and ^{I think} the objection with this
14 is if you want to do something, do it in quiet corners.

15 Now, I do know the church
16 is doing things in quiet corners but unfortunately their
17 sort of feeling of guilt has washed this all out.

18 The other group that worries
19 me is the universities. Here again, people have gone
20 from universities and pre-empted roles of native
21 peoples. You see, if you're not sort of in a sense
22 leading people along so they can take the leadership
23 role, it's a waste of time, because what happens and
24 it's happened a lot, is other people speak on behalf
25 of the native peoples. I have trouble with my own
26 life. I can't speak on behalf of anybody else.

27 One of my feelings is if the
28 universities have all this knowledge, why don't they
29 use them on their own campuses. Any B.Sc. in biology
30 who goes north is automatically a conservationist or an

J. Lotz

ecologist, whereas a trapper isn't.

A few years ago, a study was done on status in the north -- I'm sorry -- status in Canada and who is at the bottom of the list of status? Trappers. I couldn't trap. It takes a lot of skills and I don't have them. I respect people who can make their living with trapping.

Seven years ago, at a conference in Edmonton, I suggested the idea that -- there was a whole group of high priced help around there from Alaska and from the Soviet Union, that perhaps we could, you know, get together and organize a training program in conservation for the people of the north and that idea was just sort of shoved on one side because these people were more interested in insulting the government on one hand and saying:

"They are a bunch of crazy idiots" and on the other hand, saying,

"Give us some money for research".

What bothers me also is that the general public seems to be terrified of this attitude about blowing up the pipeline. To me, much more serious damage is being done to the people of the north. You can replace a chunk of pipeline, and this is one of the main thrusts of my argument, is that we need the people of the north. We need their wisdom. We need their knowledge.

Years ago I was suggesting "why do we get all our knowledge about Eskimos and Indians 17-hand from somebody? Why can't we have these

J. Lotz

1 people in our schoolrooms and our universities talking
2 to our kids about the way it really is?"

3 There is a whole lost
4 generation in the north that were educated in 1950 to
5 1970 before we realized our mistakes. These people
6 don't know the old way. God knows I am worried enough
7 about my own kids. They don't know the old way. They
8 don't know the land, and they don't know the new way.

9 I have a list of ads here
10 for jobs in the north; district supervisors, social
11 services, journeymen, linemen, plant engineer, plumber
12 steamfitter, plumber. We're still advertising for
13 these in Halifax twenty years after going in the north!

14 I taught students from grass
15 roots areas in new nations and what has struck me is
16 that these people are proud. If they feel they trust
17 you, and this takes time and you have to earn that
18 trust, they will learn from you. They don't give you
19 a whole kind of barrage of hysteria and this type of
20 thing. What I am saying is you know, how are we going
21 to penetrate this kind of barrier of rhetoric and talk
22 to the real people of the real north? I don't mean
23 just native peoples. This is happening, you know, with
24 white northerners too.

25 A few years ago -- well
26 actually about ten years ago, I wrote a piece in
27 "Future's" magazine on the fact that maybe the Inuit
28 were more suited to the era of scarcity than we are,
29 that maybe you know middle class white people are
30 obsolete and I've changed my ideas on this. There are

J. Lotz

1 two ways of thought in the north, two sets of assumptions
2 and this physiologically, I understand, correct on
3 the basis of some work that's been done a psychiatrist.
4 First of all, there's a linear logical propositional
5 way, the control way. We in the west in the industrial
6 system say "do this. Do that. We should do this.
7 We should do that."

8 Then there's the non-linear
9 intuitive propositional way of the traditional
10 peoples who accept and apparently these functions,
11 although they're not exclusive, they are a part of the
12 way the brain works.

13 I remember for instance Dr.
14 Diamond Jenness, a good friend, who was called in by
15 the Indians in B.C. and they were treating mental
16 illness in their way and they were being harassed
17 by the missionairies and the police. He went in and
18 he listened to them and he talked with them and he
19 explained. He says:

20 "Their way of treating mental illness is just as
21 rational and logical as locking people up in
22 mental institutions",
23 something we are beginning to understand now.

24 In west Africa, psychiatrists
25 and witch-doctors are working together because once
26 man cures a neurosis, another man casts out a devil.
27 Now, what difference does it make what you call it,
28 so long a people are returned to a better functioning
29 of human beings?

30 I was in west Africa in 1952

J. Lotz

1 and I was told by a West African:

2 "We'd rather be badly ruled by our own people
3 than well ruled by you whites"
4 and you know, that man was right.

5 I got involved in the special
6 constabulary in the Congo riots in 1953. I saw one
7 man carried off a truck in six pieces. What I am
8 saying is that I think that sort of thing is going to
9 happen here. I don't think they are going to blow
10 up pipelines. I don't think they are even going to
11 punch stupid whites in the nose. I think they're
12 going to destroy themselves and each other. I'm
13 saying that as far as I know, you know, the people of
14 the north know a lot, but I think this Commission is
15 one of the first formal occasions in which we have
16 said:

17 "Let's listen to them. Given them a chance to
18 contribute. Let's draw upon their knowledge
19 because if this country is to survive we're going
20 to need both kinds of knowledge."

21 In the high Arctic, you come
22 across lichen, and lichen is a symbiosis of a fungi
23 and algae and one can't live without the other. If
24 the fungus can't live, the algae can't live. But you
25 put them together and they bring life as far north
26 as you can go.

27 Thank you.

28 (SUBMISSION OF JIM LOTZ MARKED EXHIBIT C-609)

29 (WITNESS ASIDE)

30 MR. WADDELL: Mr. Commissioner,

J. Lotz
L. Kasdan

1 I'd like to file with Miss Hutchinson, the Inquiry's
2 secretary some materials that Mr. Lotz has given to
3 us. The first is a reprint from the magazine "Arctic"
4 entitled "Northern Alternatives". Secondly, some of
5 his writings on "Community Development and Citizen
6 Participation", thirdly, an article -- a reprint of
7 an article from the "Shetland Times" by Ian Clarke
8 May, 1975 re "Impact of Oil and Shetland, Scotland".
9 Next, "Whatever Happened to Community Development" a
10 reprint from the "Canadian Welfare" and finally a
11 brochure about his company.

12 I'll file that with Miss
13 Hutchinson.

14 The next brief Mr.
15 Commissioner is from the Dalhousie Faculty Association.
16 I'd call upon Leonard Kasdan.

17 LEONARD KASDAN, sworn:

18 THE WITNESS: Mr. Chairman,
19 ladies and gentlemen, the Dalhousie Faculty Association
20 wishes to commend this Commission of Inquiry for
21 operating as an excellent medium of public education
22 on a very complex subject. We see your role as similar
23 to the one we play in the universities in educating
24 people to understand the complicated issues of today.

25 There are many parallels that
26 can be drawn between this Inquiry and the educational
27 system. For instance, the Federal Cabinet has elected
28 to take this course, presumably because they wanted
29 to learn something about the feelings of the people.
30 Part of the educational process consists of the students'

L. Kasdan

(read 'Federal Cabinet') submitting themselves to an examination at the conclusion of their course of study. With this in mind, we have structured our brief as a number of questions much in the way that university examinations are structured, except that in this exam, all questions must be answered and no time limit is imposed. The examiners are the public.

If the Federal Cabinet chooses not to answer these questions publicly in defense of its decision, then it has failed the course. Unacceptable answers will also constitute failure. The Cabinet will only get a passing grade and credit for the course by answering all questions in a way that is satisfactory to a majority of the examiners. Our intelligent and well-educated electorate expects government decisions to be explained rationally and publicly. For the Cabinet to do less than to respond with the same degree of thoroughness than that which has characterized these hearings, would further erode public confidence in the democratic process.

The examination question paper constitutes our brief. Undoubtedly, other questions could be asked and these should be added. In the interest of time, I will submit our examination paper for your scrutiny, rather than read it verbatim.

I might say in closing that the history of federal relationships with people, ordinary working people in the Maritime provinces does not make us sanguine about the final decisions. I just hope that perhaps these hearings are a portent

L. Kasdan
R. Hindson

1 of a change in these relationships.

2 Thank you.

3 (SUBMISSION OF THE DALHOUSIE FACULTY ASSOCIATION
4 - L. KASDAN - MARKED EXHIBIT C-610)

5 (WITNESS ASIDE)

6 THE COMMISSIONER: I want
7 that examination paper marked as an Exhibit.

8 MR. WADDELL: Is Mr. Hindson
9 here from Cansteel? I would call next then Mr. Hindson.

10 RALPH D. HINDSON, sworn;

11 THE WITNESS: Mr. Justice
12 Berger, I appreciate the opportunity to present this
13 brief. I will be brief, and I hope very much to the
14 point.

15 The Cansteel Corporation is
16 a statutory corporation created by the Government of
17 Nova Scotia to provide the vehicle and the means for
18 establishing a new steel complex in Cape Breton. This
19 is not a "pie-in-the-sky" activity, but a real opportu-
20 nity that the changing map of the world's iron and steel
21 industry now affords to Cape Breton. Problems of the
22 past should not cloud the opportunities of the future.
23 Our greatest concern now is that Canadians will be
24 too slow to recognize the opportunity that we now have
25 to establish a major industrial center in Cape Breton.

26 Cansteel has been successful
27 in obtaining the active participation of four major
28 steel producers who are sharing in the work and the cost
29 of a comprehensive feasibility study now well underway.
30 So far, things look promising but a lot of work remains

R. Hindson

1 to be done to prove the viability of the complex.
2 In this regard, the Mackenzie Valley Pipeline could
3 play a significant role.

4 Phase I of the Cansteel
5 project, if it goes ahead, would be for two to 2½
6 million tons of steel with a cost of close to \$2 billion.
7 Phase II, which would probably follow closely thereafter,
8 would be for another two to 2½ million tons of steel
9 in order to obtain the economies of scale required
10 to be internationally competitive. Further expansion
11 would take place depending upon the degree of success
12 obtained on the first two phases and the needs and
13 opportunities at the time.

14 How does this relate to
15 the Mackenzie Valley Pipeline? If this pipeline goes
16 ahead and we think it would be unfortunate for
17 Canada if it does not, then the steel requirements
18 will be enormous. Over two million tons of finished
19 pipe will be required just for the main 48" line. If
20 one adds to this the feeder lines and all the other
21 equipment and services that contain or consume steel,
22 we are looking at a sudden increase in steel demand of
23 close to three million tons being placed on the
24 Canadian market and/or on the export market.

25 The Canadian Steel Industry,
26 under normal market conditions will not be able to
27 meet this demand. They could only do so by depriving
28 their regular customers of their normal steel require-
29 ment or else contracting to buy steel slabs, skelp
30 or pipe from foreign sources. If however, the steel

demand for the pipeline happened to coincide with the start-up of operations at Cansteel, then Cansteel would get a real shot in the arm. There would be less disruption of the Canadian steel market and more Canadian steel would find its way into the project.

Although not as attractive as skelp, the supply of slabs to another Canadian steel producer to augment his steel supply is another possibility during this period of very high demand.

I am not suggesting that the Mackenzie Valley Pipeline be held up waiting for Cansteel to go on stream. All I am asking is that the opportunity that Cansteel, or even Sysco, affords in easing the burden of steel supply either directly or indirectly, be given serious consideration. The possibility of co-ordinating the planning and implementation of these two important projects in order to obtain the maximum benefit for Canada should not be ignored.

R. Hindson

1 Speaking generally, a project
2 like the Mackenzie Valley Pipeline can do much for
3 regional economic expansion in Canada. It is an
4 industrial development tool that should be exploited
5 to the full advantage without any disadvantage to the
6 project itself. It can provide the means for giving
7 marginal or new industry a chance for success. Every
8 effort should be made to encourage existing and new
9 industries in the lesser developed parts of Canada to
10 participate. A project of this kind is what they need
11 in order to develop the competitive muscle they need
12 to survive and to grow. We ask for no special favors,
13 just the chance to compete in a national project.

14 This project provides consider-
15 able opportunity as well as economies for advancing now
16 government policy for regional economic expansion in
17 Canada. Let's not lose this opportunity by default.

18 Turning to transportation,
19 all the goods and services required by the Mackenzie
20 Valley Pipeline from various parts of Canada, as well
21 as from abroad, will severely tax Canada's transportation
22 system, let alone the pressure it will impose on
23 Canadian suppliers. For this reason, supplies should
24 be spaced over as long a period as possible and a
25 means found to support the establishment of inventories.
26 The industries on Canada's east coast that might be
27 able to participate in the supply requirements might
28 do well to consider using the port of Churchill,
29 Manitoba. This would ease the transportation problem
30 and might even prove to be more economic.

R. Hindson

1 In summary Mr. Justice Berger,
2 the Mackenzie Valley Pipeline is a national project.
3 If it were not so, you would not be here in Halifax
4 today. My plea is that it also be national in imple-
5 mentation without prejudice to the project itself,
6 which we believe should go ahead as soon as possible.

7 Thank you for hearing me.

8 THE COMMISSIONER: Mr. Hindson,
9 are you in a position to indicate -- and if you are
10 not, don't feel obliged to do so -- when production
11 would come onstream on Phase I and Phase II?

12 A We're planning Phase I
13 for '81.

14 Q Is there any date when
15 you expect that production from Phase II would be
16 coming onstream?

17 A Phase II, if Phase I
18 goes ahead as planned for '81, Phase II would start, I
19 think, almost immediately and that would be another
20 two to three years after that.

21 Q I wonder if you have
22 read the brief to this Inquiry presented by the United
23 Steel Workers and the brief --

24 A No I haven't.

25 Q -- by the Steel Company
26 of Canada?

27 A No I have not.

28 Q They deal with the
29 question you referred to, that is, the capacity of
30 Canadian steel manufacturers to provide pipe for both

R. Hindson
R. Rohmer

1 pipelines; the Arctic Gas Pipeline which is a larger
2 project and the Foothills Pipe Line. It's not a small
3 project but it is smaller.

4 Well, I'll direct Mr. Roland
5 to send you copies of those briefs and if you wish to
6 comment on them, just write me a letter. You don't
7 have to go to any trouble. Just, if you feel --

8 A Well, I'd be very happy
9 to. Thank you.

10 THE COMMISSIONER: Thank you
11 very much sir.

12 A Thank you.

13 (SUBMISSION OF CANSTEELE CORPORATION - R. HINDSON -
14 MARKED EXHIBIT C-611)

15 (WITNESS ASIDE)

16 MR. WADDELL: Mr. Commissioner,
17 I wonder if Mike could help me set up
18 the slide projector as there may be some slides in the
19 next presentation?

20 Mr. Commissioner, while we're
21 setting up the projector, I'd call our next brief. It's
22 Mr. Richard Rohmer.

23 RICHARD ROHMER, sworn:

24 THE COMMISSIONER: While
25 we're waiting Mr. Rohmer, I should say, of your books,
26 I think the one that most closely bears on our work
27 is "Northern Imperatives" and I'm happy to say I've
28 read and enjoyed it very much.

29 THE WITNESS: Thank you very
30 sir. The "Ultimatum" of course is the fictional translation.

R. Rohmer

1 I'm happy to tell you that "Exoneration" is on sale
2 downstairs.

3 How are we doing with the
4 rest of it? Is the screen ready?

5 MR. WADDELL: We need a screen
6 sir. We'll just put the screen up now.

7 A I will refer if I may
8 sir to the slide is about part-way through because
9 they demonstrate one or two of the points which I wish
10 to make. If we have a sort of --

11 THE COMMISSIONER: Well, I'll
12 you what. I'll just take a seat over here then because
13 -- you carry on when you are ready.

14 A I could have at you
15 from here, through there. I'm sure that counsel for
16 the applicants are noting the lines on the map. That
17 looks pretty good.

18 Mr. Commissioner, I preface
19 my remarks by saying that in appearing before you, I
20 represent no corporation, no group and no person. The
21 views I present to you are my own. They are gratuitous
22 and they are worth what you pay for them -- not very
23 much. They are therefore not the opinions of an expert.
24 That is a statement with which the multinational
25 oil companies and pipeliners in Canada will not disagree,
26 especially after what I want to put forward to you
27 today.

28 I practise law. I write the
29 odd book and I have a high interest in the Arctic and
30 the people there. My purpose in appearing before you

R. Rohmer

is to attempt to demonstrate that there is now a prima facie case to be made for the proposition that it would be in the national interest to build the Prudhoe Bay natural gas pipeline from Alaska across Canada to the southern 48 states with the pickup of the Mackenzie Delta - Beaufort Sea gas along a route outside the Mackenzie Valley.

Supplementary to this proposal, I will argue that even if the Prudhoe Bay gas is not carried across Canada, any pipeline to transport Mackenzie Valley - Beaufort Sea gas should also follow a route outside the Mackenzie Valley. In my mind, there is no doubt of the absolute necessity to build a transportation system to carry Alaska natural gas to the regions of the lower 48 states where it is increasingly in short supply. Of all the energy consumed by the United States, approximately one-third is natural gas.

The U.S. market is now running an annual supply deficit at the rate of 2½ trillion cubic feet which is slightly more than three times Ontario's annual consumption.

The Federal Power Commission of the United States projects an annual short-fall of 17 trillion cubic feet by 1990. In addition to these escalating shortages, other factors must be taken into account. U.S. law prevents the flaring off of natural gas. When the Prudhoe to Valdez, Alaska crude oil pipeline is completed, and the Prudhoe Bay field is in its full production of 2½ million barrels a day,

R. Rohmer

1 the same field will produce approximately two billion
2 cubic feet of natural gas. As I understand the rule
3 of thumb, is simply that when you take 500 cubic feet --
4 you take one barrel of oil out of the ground, you take
5 between 500 to 1,000 cubic feet of natural gas out of -
6 the same hole.

7 Prudhoe Bay gas can be re-
8 inserted into the ground as I understand for about
9 three years. Back, yes. After that, the gas must move
10 The transportation system, whether it is the El Paso
11 proposal or a cross-Canada line, must be in place.
12 For the Americans, time is of the essence in getting
13 the gas transporation system built because the Alyeska
14 crude oil line is under construction with a projected
15 start up date one year from now.

16 Therefore, 1980 appears to
17 be the year when the Prudhoe Bay gas will have to move
18 to its markets. If it is to go by a cross-Canada
19 route, the approval decisions will have to be taken
20 quickly and construction proceeded with expeditiously.
21 Aside from its high cost of construction and operation
22 because of the main problem with the proposed -- and
23 because of the need to liquify the gas, the main
24 problem with the El Paso system of piping the gas to
25 the south coast of Alaska, liquifying it and shipping
26 it down to the western U.S. seaboard is that it does
27 not place the precious energy commodity where it is
28 urgently needed and that place is in the intensely
29 industrialized and populated northern region of the
30 United States which stretches from Chicago on the west

R. Rohmer

1 to the Atlantic Seaboard on the east along the Great
2 Lakes on the St. Lawrence Seaway.

3 It is this area of the United
4 States which is critically short of natural gas,
5 not the western states. It is noted here that the
6 proposed Mackenzie Valley route would also put the
7 main pipe into American territory well to the west of
8 Chicago and there would have to be a pipe built across
9 in that sector and you can see on all our maps that that
10 is intended.

11 Another point to note is that
12 it is now being realized in the United States that
13 the California, Oregon and Washington State markets
14 cannot absorb all of the Prudhoe Bay crude oil production
15 so some of it will have to be exported even though the
16 U.S. ^{must} import OPEC crude into its eastern seaboard on an
17 escalating scale. The conclusion to be drawn that the
18 Prudhoe Bay crude oil pipeline ought to have been built
19 across Canada. It was not but when naval reserve
20 number four, ^{in Alaska} which I know you are familiar with, is
21 brought into production, there may be no choice for
22 an energy starved America or for Canada but to see such
23 a pipeline built.

24 As for our nation, there can
25 now be no doubt that we in Canada south must have
26 transportation access to the natural gas of both the
27 Mackenzie Delta - Beaufort Sea area and the Arctic
28 Islands by the early 1980's. Otherwise, we will also
29 be into massive shortages of gas just as our American
30 friends are and like the British, we will be running

R. Rohmer

1 enormous trade deficits because we will have to import
2 energy on an escalating scale.

3 PanArctic reserves in the
4 Arctic Islands now are about 15 trillion cubic feet.
5 The numbers vary between 12 and 15. Nevertheless, they
6 are still short of the estimated threshold, a requirement
7 of between 20 and 30 trillion cubic feet but close
8 enough to cause the Polar Gas Project route, the
9 intended builders of that pipeline, to prepare to file
10 their application for approval with the National Energy
11 Board early next year.

12 My point is this. Regardless
13 of whether Prudhoe Bay gas moves through Canada, Canada's
14 Arctic Islands gas will move. It must. Furthermore,
15 its route is now well settled and the first slide --
16 if we could have the slide switched on. Could somebody
17 do that for me now, please. We'll take it because you
18 know where it goes.

19 Can we have the slide please?
20 Somebody give me a hand.

21 O.K. The route is established
22 and it's across the Northwest Passage and a collector
23 system to Sommerset Island down the Boothia Peninsula
24 and straight along the west coast of Hudson Bay,
25 subject to all approvals having been obtained and
26 that sort of thing. But that pipeline will also be
27 a massive pipeline and it is imminent in terms of
28 consideration of its construction. If you will note
29 its route -- sir, I will refer to it later -- it goes
30 by Churchill and then it swings south into northern

R. Rohmer

1 Ontario and then disappears. It goes into the market
2 which is required.

3 It swings southeast into
4 northern Ontario toward the high intensity demand area
5 of central Canada which parallels that of the United
6 States, the Chicago to the eastern seaboard sector.
7 That region of the United States must be the destination
8 of the American Prudhoe Bay gas, if it follows the
9 Mackenzie Valley route.

10 If the U.S. market, which is
11 in urgent need of the Prudhoe Bay gas, lies immediately
12 to the south of the path of the Polar Gas pipeline,
13 which it does as you can see from this map, and if
14 the Mackenzie Valley ^{route} also will require and it will,
15 the construction of the extension of that pipeline
16 from its crossing point at the Canada - U.S. border
17 just to the east of the Rockies -- can I have the ^{next} slide?
18 Can somebody do that for me?

19 You can see that it comes
20 out the blue line comes out just to the east of the
21 rockies and well west of the Chicago area, some hundreds
22 of miles.

23 Then it can be argued that
24 rather than follow the Mackenzie Valley with all of
25 the cultural, social, human and environmental consequenc-
26 es of which you have sir, heard so much, the best route
27 from all aspects, including cost possibly, and therefore
28 economics, would be from Prudhoe Bay to the Mackenzie
29 Delta and thence southeasterly across the open
30

R. Rohmer

1 unpopulated barrens to Churchill where the flow would
2 be twinned with the Polar Gas Pipeline with a combined
3 common corridor southward from that point.

4 I will call this -- I like
5 corridors -- I will call this the "Tundra Corridor
6 Route to Churchill" is across rolling, often flat,
7 treeless tundra.

8 Can I have the next slide
9 please? You can this -- the green area is the --
10 what I call the mid-Canada sector of the boreal forest,
11 the northern forest. The light area above is the small
12 tree sector, but by and large you can see that the
13 route would across the open tundra over permafrost,
14 which is slide four. Continuous permafrost.

15 The next slide please? This
16 all merely demonstrates what we know and that is that the
17 whole ^{route} across would be over a permafrost area. This a
18 terrain which could readily accept even an unburied
19 pipeline and there is much of that in this world,
20 subject of the ability of matter to withstand intense
21 cold and subject to the ability of the caribou and
22 other wildlife to cross it and subject to other
23 environmental considerations.

24 Furthermore, with such a
25 system in place, it would ultimately be possible to
26 dedicate all Canadian Arctic gas to central and
27 eastern Canada and Alberta's reserves to the western
28 provinces. Policies of this kind have occurred before
29 in Canada with the Ottawa River being the dividing
30 line between oil supplied to Ontario and the provinces

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1 west and the OPEC oil going to Quebec and the Maritimes.
2 This is ^{the} main thrust of my
3 argument to you sir. With the rapid advance of the
4 timing of the Polar Gas Project, there is now good
5 cause to examine the question whether in the national
6 interests of Canada, in the interests of the native
7 people of the Mackenzie Valley, and in the interests of
8 the natural gas-short eastern markets of the United
9 States with Canada close behind, the cross-Canada route
10 from Prudhoe Bay, Mackenzie Delta - Beaufort Sea ought
11 not be the Mackenzie Valley but a tundra corridor from
12 the delta across to Churchill, there twinned with
13 Polar Gas and south into the major energy-short urban
14 industrial areas of the United States and Canada.

15 The next one please. This
16 schematically demonstrates the potential route. There is
17 every indication that the Government of Canada -- that is,
18 Canadian taxpayer, will be required to guarantee much
19 of the billions of dollars, probably in excess of ten,
20 which will be borrowed by way of debt money to build
21 the cross-Canada pipeline for the Prudhoe Bay - Mackenzie
22 Delta gas. Even if this were not so, surely there is
23 a duty on the Government of Canada to decide what route
24 will be taken by this largest transportation system
25 ever constructed by private enterprise and possibly
26 by man, instead of simply responding to the question
27 whether or not the government will approve or disapprove
28 of decisions taken by entrepreneurs who, in the majority,
29 have no concern for Canada's national interest or who,
30 even if they are Canadian entrepreneurs and even though

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1 they are honorable men, must first be concerned with
2 the minimizing of costs.

3 You sir, better than any
4 person alive, understand what it will mean to the
5 native people of the Mackenzie Valley and the Delta
6 in terms of their persons, their culture, their society,
7 their lifestyle, their dignity, and their communities,
8 if an avalanche of some 8,000 white men, without wives
9 but with heavy equipment, descend upon both the ancient
10 and new communities and the comforting sheltering trees
11 which live in the valley because of the moderating
12 effect of the waters of the great Mackenzie River.

13 In my opinion, the pipeline
14 for the Prudhoe Bay - Delta gas should not be put in
15 the Mackenzie Valley, but should take the tundra corridor
16 route I have described, a route which could later
17 accomodate a crude oil pipeline as well, when the
18 Mackenzie Delta oil comes onstream and when the Naval
19 Reserve Number Four of the United States is brought into
20 production. You undoubtedly know that extensive research
21 is being carried out in the United States on the
22 construction of 65 nuclear powered ice-strengthened
23 tankers to carry Naval Reserve Four crude oil through
24 the Northwest Passage to the eastern seaboard of the
25 United States. They have to take it there. It is the
26 only market for it in the United States, and it urgently
27 needs it. It might be kept in mind that the United
28 States still holds, as it did during the passages if
29 you will, of the "Manhattan" in 1969 and 1970 that the
30 waters of the Northwest Passage are high seas.

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1 The next slide please on this
2 point. There are two of them. You may recall the
3 confrontations over the question of sovereignty and
4 there is the good vessel "Canada" and the signal being
5 passed to the Captain of the "Manhattan" is given by his
6 men with his flags on his right and the man is telling
7 the Captain:

8 "They are claiming the right-of-way, Captain".
9 The next slide. we are always concerned about our
10 sovereignty and the United States and Dr. Kissinger
11 have not changed their view of the Northwest Passage
12 one iota.

13 That's the end of the slide
14 sector please. Understanding fully that you as a
15 Commissioner have no power but to recommend, I respect-
16 fully ask that you give consideration to recommending
17 that in the national interest there be a full and ex-
18haustive examination by the Government of Canada,
19 not by private enterprise, of the feasibility and
20 desirability of developing the pipeline to carry
21 Alaskan - Prudhoe Bay - Mackenzie Delta - Beaufort
22 Sea fossil fuels -- not just the gas, but the oil as
23 well -- along a tundra corridor route from the Yukon
24 border to the Mackenzie Delta and southeasterly or
25 Churchill where a common route for fossil fuel pipelines
26 from the Arctic will lead into the major energy markets
27 of North America.

28 That is the end of my submission
29 sir.

30 THE COMMISSIONER: Could I ask

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1 you just one or two questions. I will go back to a
2 microphone.

3 There is always a problem
4 about the line between the mandate of this Inquiry
5 and the mandate of the National Energy Board but I --

6 A I understand that very
7 well.

8 Q I know you do. I think
9 I can assure you that the National Energy Board gets
10 our transcripts so that submissions such as yours, I
11 know are brought to their attention in that way.

12 You suggested that the
13 Alyeska Oil Pipeline is, in fact, likely to deliver
14 oil to markets where it is not needed, that they have
15 built their oil pipeline heading the wrong way, so
16 to speak.

17 A There are recent reports
18 within the last three weeks which confirm that the
19 western markets -- the lower 48 states cannot absorb
20 the production once it hits the two to 2½ million
21 barrels a day and I don't argue that the pipeline
22 -- I don't say that it went the wrong way. What I
23 suppose I am saying is it ought have gone -- after
24 much consideration -- it ought to have been given to
25 placing it in Canada but of course the nationalistic
26 arguments in the United States who -- the people there
27 want to have security and they are concerned about the
28 flow of that kind commodity through a country which
29 sometimes represents "bananaism" if you will.

30 In any event, they have this

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1 surplus now and so you have the incongruous situation
2 where the United States will be selling oil probably
3 to Japan from Alaska while it's importing from the
4 OPEC countries on the other side.

5 Q President Ford I think
6 has asked Congress to open ^{up} petroleum Reserve Number
7 Four in Prudhoe Bay and it's not called the Geological
8 Survey, but the equivalent body in the United States
9 has been at work there for many years to determine
10 the extent of those resources.

11 You're suggesting that if a
12 corridor were built along the tundra to a point somewhere
13 near the convergence of the Hudson Bay with the
14 Manitoba and Ontario border that that would be used
15 for the passage of Prudhoe Bay gas and oil as well
16 as Mackenzie Delta - Beaufort Sea gas and oil?

17 A And the Arctic Islands,
18 because they would all join in the one place. The
19 market, as I say to you is the Chicago across to the
20 eastern seaboard. If you take a look at the world
21 population map, the world population heaviest sector
22 is in northern Europe. It goes through the U.K.
23 and it jumps right across the ocean just as if somebody
24 drove a straight line into that area and that is where
25 the demand is.

26 Q Well the Americans have
27 made it clear that they need gas in the mid-west and
28 the eastern seaboard. No question about that.

29 You might be interested in
30 knowing that one of the routes that was considered by

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1 Arctic Gas, I believe was considered by Arctic Gas --
2 If it was not, it was advanced to us by others -- was
3 the so-called "Edge of the Shield Route" which bears
4 some resemblance to your own proposed route.

5 At any rate, I am grateful
6 sir, for your bringing these matters out. It may
7 well be that Arctic Gas or Foothills will wish at the
8 end of the afternoon to comment as they have the right
9 to do on the submission you've made.

10 Thanks very much.

11 A: Thank you sir.

12 (WITNESS ASIDE)

13 MR. WADDELL: Mr. Commissioner,
14 I wonder if we could now take a ten minute break.

15 THE COMMISSIONER: All right.
16 We'll break for coffee.

17 (PROCEEDINGS ADJOURNED TO 2 P.M.)
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Miss K. Skerrett

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, we'll call our hearing to order again.

MR. WADDELL: Mr. Commissioner, some people have asked me -- some people that are giving briefs tonight from far-away places in the Maritimes like Moncton, have asked if they could get on a little earlier. If they speak to me I'll try to accommodate them, sir.

The next brief is from Miss Kathy Skerrett, from Truro, Nova Scotia. Miss Skerrett?

MISS KATHY SKERRETT, sworn:

THE WITNESS: Good afternoon, Mr. Berger. My name is Kathy.

For many months now you have been travelling across Canada to hear the views of Canadians regarding the proposed Mackenzie Valley Pipeline. I admire your work very much, and I am proud of our government for establishing such a Commission. I know you have heard evidence and eloquence supporting both sides of this issue from people who are far more knowledgeable and qualified to speak before you than I am. I come before you as a grass root, a concerned grass root. That is my only qualification. I know that everything I have learned, you are already aware of. I know that everything I can say, you have heard before. The research I did for this brief could be done by anyone. The books and articles I have studied are widely available to the public. They can be read by

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1 anyone who cares enough to open them, and that is why
2 I am here, to show that I care. I care about the
3 future of Canadian Indians and Inuit. I care about
4 the way we plan to exploit and utilize our non-renewable
5 resources. The Mackenzie Valley Pipeline will have
6 irreversible effects on both these concerns.

7 From time immemorial, for
8 thousands of years before the white man came to this
9 continent, the native peoples have lived in the northern
10 regions. This is a harsh land. It is too cold, too
11 empty, too cruel -- white men have preferred the fer-
12 tile south and forgotten the vast expanses of the sub-
13 Arctic. But the native peoples have managed to survive
14 and flourish in the Canadian north. They have devel-
15 oped a lifestyle which is in harmony with the land;
16 they love it and understand it and to them the north
17 yields life. Their culture, their economy, their
18 security and identity are bound up in the character of
19 the land. To native peoples the Canadian north repres-
20 ents not only a home; it is a way of life -- their
21 way of life.

22 Suddenly the white man is
23 interested in their homeland. He wants to invade it,
24 rip it open and extract the oil and natural gas that
25 lies below the surface. The large corporations that
26 propose to go into the north will disrupt the delicate
27 balance of the environment. Nature has taken centuries
28 to establish the harmony that permits survival in
29 these regions. The native people live as part of that
30 harmony and respect their world and the creatures in it.

Miss K. Skerrett

1 However, there have been environmental studies made
2 and reports suggest that the proposed development might
3 cause irreparable damage to vegetation and wildlife.
4 How will this affect peoples whose livelihoods depend
5 on trapping, fishing and hunting? The companies
6 exclaim that construction projects will employ many
7 native workers, but for the most part these would be
8 temporary, low-paying jobs. Consider the inter-relat-
9 ionship of native culture and their traditional economy.
10 If a person derives his security, identity and pride
11 from his skill as a hunter, will 9 to 5 labor be a
12 satisfactory alternative?

13 The invasion of the oil comp-
14 anies will be accompanied by a sudden exposure of our
15 culture to the native peoples. Through television,
16 radio, and a greater influx of southerners, the natives
17 will be bombarded with strange values and foreign ideas.
18 These people of the north have cared for the land and
19 its resources. They have shared and co-operated among
20 each other. Their culture forbids the exploitation of
21 nature or people. Ours demands the exploitation of
22 both. Is it morally right to inflict our ideas upon
23 them and expect acceptance of our ways? Perhaps we
24 should be seriously considering many of their attitudes
25 as vital to survival of the human species in this
26 world today.

27 The native peoples are most
28 alarmed when they consider this threat to their identity.

29 They have one instrument to bargain with -- their
30 land. Our government recognizes the concept of

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1 aboriginal rights. They must not proceed with the
2 pipeline until a land settlement has been made with the
3 native peoples.

4 If they do not trust the
5 government, it is understandable. In the past many
6 of the settlements made between the government and
7 natives have been most unsatisfactory. Pittance compen-
8 sation has been made for enormous tracts of land; pro-
9 mises have been broken on the government's part; Treat-
10 ies 8 and 11 are questionable in their validity. Our
11 government is stained historically with dishonourable
12 behaviour towards Canadian natives. It is a shameful
13 blight on our national conscience.

14 The traditional method of
15 terminating aboriginal ownership has been through
16 treaties made between government and the natives. Look
17 at the reservations in the south. There can be no doubt
18 that this has not been a good arrangement for the Indians.
19 We destroyed their way of life as hunters. Now so many
20 must depend on welfare or unemployment. Their tradi-
21 tional culture is replaced by a poverty culture. The
22 high rate of family breakdown, alcoholism, violent
23 deaths, and crime among Indians indicates that we have
24 treated these people unfairly, horribly. The Treaty
25 Indian is often faced with the dilemma of renouncing his
26 Indian identity in order to share in the white man's
27 prosperity, or remaining poor and keeping his status.
28 The treaties have failed to protect the Indian people.
29 Look at the living conditions on many reserves. Look at
30 the education statistics, the unemployment statistics.

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1 We have failed these Canadians. The situation of the
2 Treaty Indians in the south is a tragedy. Surely we
3 cannot permit this terrible injustice to reoccur in
4 the north. Unhappily, we cannot repair our past
5 injustices, but we can prevent future ones. We are now
6 confronted with an opportunity to recover some of our
7 fallen honor.

8 The native people are voicing
9 their opinions. They are asking for a settlement that
10 will ensure their cultural and economic development.

11 In the past we have persisted in telling the native
12 what he should and will do on the assumption that we
13 know what is best for him. The tragic situation of the
14 Treaty Indian is glaring proof that we were wrong.

15 Now we must listen to the native peoples. They wish to
16 control their own growth, and surely that is not an
17 unreasonable request.

18 The native people wish to be
19 involved in northern development. They want to parti-
20 cipate in the decision-making; to be active in the
21 future of their land. It seems only logical that they
22 should be included as they know the land so well. A
23 fair and comprehensive settlement must be made which
24 will satisfy the natives' requests and alleviate their
25 fears.

26 My second concern is for our
27 own society. We have been warned repeatedly by experts
28 that this little planet cannot support the terrible
29 burden the human race casts on it. North Americans
30 are particularly to blame for the over-consumption of

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1 /its
2 /resources. We are a highly industrialized society and
3 enjoy a wonderful standard of living. Our comfortable
4 lifestyle is such that we often mistake luxury for
5 necessity. The international distribution of wealth
6 is grossly unfair. There are many poor countries that
7 suffer from shortages of energy that they need for mere
8 survival. Who will benefit from the development of the
9 northern resources? Most of this energy will be consumed
10 by our cities and industries. We are fat and rich.
11 There are millions who are dying for lack of such re-
12 sources. Is this just?

13 Our government, the oil
14 companies, and many sectors of the industrial community
15 tell us that we need the untapped resources of the
16 north. I think now is a good time to take a very
17 serious look at what we do need. We consume energy at
18 an extravagant rate. Consider the wastage in our
19 country. It is shocking. We have treated our world
20 with tragic irresponsibility.

21 Our culture places great
22 emphasis on profit and money. There is a feeling among
23 us that as long as a person pays for energy he is
24 entitled to squander or waste whatever he has bought.
25 We treat all our natural resources in this manner --
26 energy, land, water, food. This is a very dangerous
27 attitude. One cannot eat money. Nature does have
28 limits and we are exhausting her with our exorbitant
29 demands. The resources of the north are non-renewable.
30 We do not seem to understand this. "Non-renewable" means
when they run out, that's it, no more. Then it doesn't

1 matter how much money we have or what marvellous
2 profits we have made.

16 Sir, I am a child. This is
17 the world that my generation will inherit. I am sure
18 we will try -- as no doubt you are trying, as no doubt
19 all past generations have tried -- to leave the world
20 a little better than we found it. But for my genera-
21 tion it is imperative that we do 'so, or we may be the
22 last.

I am beginning to look around myself and I see a world that is full of injustice and misery and filth. I see the selfishness, the apathy, the ignorance -- and it frightens me. It frightens me terribly. But perhaps because I am a child I can cling to my idealism and hope. I believe that justice is greater than profit. I believe that the land and its abundance are sacred gifts of God. I believe that people

Miss K. Skerrett
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are still more important than money.

The decisions regarding the Mackenzie Pipeline are among the most crucial facing our nation today. They will help determine which path we take to the future. We are at a crossroads. The path of materialism and greed must end in disaster. The path of love and respect for human dignity and concern for our natural environment, this may bring a better world.

Please, tell the government that we look to them to choose a path and lead the way.

(SUBMISSION BY MISS K. SKERRETT MARKED EXHIBIT
C-615)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, next on our list is the Montagnais Indian Association of Labrador. Is there someone here to present that brief? Mr. Commissioner, this is Raphael Gregoire.

RAPHAEL GREGOIRE, sworn:

THE WITNESS: Well, this brief is on behalf of the Naskapi-Montagnais Innu Association of Labrador.

We are Indian people of Northwest River and Davis Inlet, about 800 in number, of Naskapi and Montagnais Bands, and descendants of those Indian people who for many generations lived, wandered and died in the territory drained by the great rivers of the Churchill River, Naskapi River, and Red

Wine River, emptying into the headwaters of Lake Melville and Hamilton Inlet. In historical times our ancestors, the Montagnais, hunted and later trapped in the inlands of Labrador. The Naskapi lived off the land and traditionally followed migrating caribou on the fringe of the Labrador tundra.

For centuries we have been an independent people, descendants of the aborigines who occupied the Gulf of St. Lawrence, the Labrador Plateau, and the Lake Melville watershed. Throughout our history our subsistence has been mainly from our knowledge and skill of hunting, fishing and later trapping the hinterlands of Labrador. We, the Naskapi and Montagnais Indians of Labrador, fully support the position which the natives of the Northwest Territories have taken in respect to the Arctic Gas Pipeline. Although we have never met with our brothers in the Northwest Territories, we share, as Indians of Northern Canada, some very basic values/which our common history is built upon. For example, we occupy the same kind of environment. We too depend primarily on caribou, fish and small animals. We too live in a close spiritual relationship with mother earth. We also share our brothers' fate as a minority group in Canada. We see our land as well as our society and cultural integrity threatened by the Euro-Canadian society. This is not a new thing. The oppression of our people started as soon as the traders, the missionaries, and the administration of Euro-Canadian justice entered our territory. The material poverty of our Indian communities in

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1 Labrador bear witness to this oppression.

2 We know well the kind of
3 impact the gas line will have on our brothers in the
4 Northwest Territories. In recent years we have seen
5 iron ore towns created in the heartland of our
6 territory, the harnessing of electrical power through
7 the flooding of our traditional hunting territories,
8 the indiscriminate mining of our forests, the massive
9 infusion of military and civilian personnel associated
10 with the Goose Bay Air Base, the creation of sports
11 lodges by outsiders throughout our lands. Not once
12 during all these activities have we been advised,
13 consulted, compensated for losses, or recognized as
14 owners and occupants of the land or even as human
15 beings with the most basic rights of self-determination.
16 There has never even been a pretence of a hearing such
17 as this for any development in Labrador, even though
18 they have caused our water courses to be changed, fur-
19 bearing animals to be destroyed, our burial grounds
20 and meeting places to be flooded, our caribou to be
21 decimated. Even the location and design of our present
22 communities have been brought about without consultation.
23 We have been deprived of our human right to steer the
24 course of our own history and development. The powers
25 to shape our own future have been taken away from us.
26 To have powers to shape one's own history, it is
27 necessary to have a viable economy and some real measure
28 of power. Our land and sea are rich enough in resources
29 for us to make a decent living as hunters and fishermen.
30 The government has not been willing to recognize this.

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1 They have not been willing to recognize hunting and
2 fishing as a legitimate sector of the Canadian economy.
3 They still view hunting and also fishing as an archaic,
4 out-dated way of making a living essentially belonging
5 to the Stone Age. They have not been willing to recog-
6 nize that we still have our Indian culture and our
7 social organization with its economic and political
8 systems intact. Neither do the Euro-Canadians
9 realize that our Indian heritage and traditions are
10 undergoing changes as are any other cultural traditions
11 in the world. Our way of hunting and fishing today is
12 to some extent different from the ways of our fore-
13 fathers. The major differences are in the technology
14 and transportation that we are using today, and the
15 fact that we today are linked up in various ways to the
16 market economy of Canadaa and the rest of the world.
17 What all this means is that our hunting and fishing
18 economy must make adaptations to our modern situation
19 where we are in contact with the dominant society.
20 Our modern situation demands that we build infrastructure
21 that is necessary to deal adequately with the majority
22 society -- its economy and political system. If the
23 Government of Canada and the Government of Newfoundland
24 understood this, they would help us in building the
25 necessary infrastructure just as they are subsidizing
26 with millions of dollars each year other sectors of
27 Canadian economy. Instead, the government continues
28 to pursue a policy where they are content to put us on
29 welfare. Do not misunderstand us, Mr. Berger, we do not
30 want to turn the clock back, but nor do we want to see

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1 a further and irreversible erosion of our rights of
2 self-determination.

3 We understand the importance of
4 development in the world and in Canada, but we are
5 not sure that Canada understands the development of our
6 own culture in this country. The survival of the Indian
7 culture is dependent upon other factors, other develop-
8 ments taking place than the factors necessary for the
9 survival of most immigrant cultures in Canada. A
10 unique characteristic of the Indian and Inuit cultures
11 is that they are based on a very special relationship
12 to the land. The living cultures of the Indians and
13 INuit are based on the fact that Indians and the INuit
14 are related to the land as hunters so that the land
15 from which we make a living today must be preserved
16 in such a state that we can continue to hunt and live
17 as hunters on this land. Now, we recognize that our
18 cultures are changing and that in the future our use of
19 the land may change, and that these changes of land use
20 may imply some of the activities which the Euro-
21 Canadians designate or call by the term "development".
22 But we must demand that the development of our own
23 culture and the changes occurring in our society must
24 be in the control of our own people. And to the extent
25 that these cultural and social changes lead to changes
26 in our own use of the land, these changes in the land
27 use patterns entailing technological developments and
28 the extraction of non-renewable resources must also be
29 in our control.

30 Today, times have changed

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1 rapidly for the bad of our people. It appears that we,
2 the Indian people, have suffered the most in our help-
3 lessness in making way and watching indiscriminate and
4 uncontrolled industrial ventures such as mining, hydro-
5 electric projects, pulp and paper forest industries
6 begin to destroy our homeland and which have already
7 left the lives of many of our Indian families in ruins.

8 The Federal Government,
9 Provincial Governments, large corporations, big
10 business interests, plan to introduce industrial
11 developments in the north which will open up the north
12 and consequently exploit our people of their valuable
13 resource, and even destroy it. However, these develop-
14 ers, in their strange ways and wisdoms, say that the
15 social impacts will be "very minimal". They view the
16 north as a vast barren wilderness in whose watersheds,
17 on whose continental shelf, and within whose frozen
18 rock lies the answers to the troubled economy of the
19 south.

20 Our request is to put forth
21 recommendations through you to the Federal Government
22 in the hope that careful consideration of our recommen-
23 dations will lead to immediate action.

24 (1) That the recent announcement by the Minister of
25 Indian Affairs & Northern Development that native
26 people be hired as environmental inspectors/specialists
27 of somewhere in the neighborhood of 60 to 70, be
28 implemented immediately, and that these inspectors be
29 distributed right across the country. These native
30 environmental inspectors should be recruited today

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1 from across the country to ensure an early start in their
2 respective jobs.

3 (2) A National Regulatory Council on Natural Resources
4 should be set up immediately headed by native Indian
5 and Inuit with specialists in environmental fields
6 assisting. This National Regulatory Council on Natural
7 Resources should have duties to:

- 8 (a) Issue, renew and/or veto permits for industrial
9 exploratory projects;
- 10 (b) Propose suitable legislation in relation to
11 industrial explorations in order to minimize and
12 even extinguish possible environmental damages
13 on natural resources of the north;
- 14 (c) Carry out environmental studies to assess possible
15 abnormalities, changes and/or damages of the
16 natural habitat of the north;
- 17 (d) Be responsible for the native environmental
18 inspectors in the direction of their duties,
19 and ensuring that these inspectors keep regular
20 liaison between them, the council, and industrial
21 developers.

22 (3) Lastly, the end result of any land claims issue
23 is an agreement between parties (Federal Government,
24 native people) that an understanding has developed on
25 the issue of aboriginal rights of native Inuit/Indian
26 people. The most important thing that Indian/Inuit people
27 are seeking is to manage and control their own affairs,
28 and be independent once again.

29 It would appear that when
30 finally the outstanding land claims issues are settled

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P. Keddy

(not extinguished), Indian/Inuit people will finally take control of their affairs. We recommend that a Management Training Program be established immediately so that when the land claims issues are settled (not extinguished), native Inuit/Indians will have their own people to manage their own affairs. If this is not carried out, who benefits?

Mr. Berger, in those three recommendations we have attempted, through you, to make our views known in government corridors, and to urge their implementation immediately.

Just remember, many times the clouds drop tears on the ground, then the flowers grow, and every tree is green once more. The sun comes in the morning and the animals do their part -- to sleep, to kill and to survive. Because the animals of the north cannot fight to save themselves of the plans of the white man, now it's our turn to save them.

Thank you.

(SUBMISSION BY NASKAPI-MONTAGNAIS INNU ASSOCIATION
OR LABRADOR - R. GREGOIRE - MARKED EXHIBIT C-612)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, the next brief is from Halifax, the Halifax Federation of Naturalists to be given by Mr. Paul Keddy. That's K-E-D-D-Y. Mr. Keddy?

PAUL KEDDY, sworn:

THE WITNESS: My name is Paul Keddy, and I'm representing the Halifax Field Naturalists.

P. Keddy

1 Nova Scotia isn't yet big enough to support a Federation
2 of Naturalists.

3 It's a pleasure to be able
4 to speak before your Commission. As we see it, the
5 Mackenzie Valley Pipeline situation raises crucial
6 questions regarding native rights, land use policies,
7 as well as things such as government responsibility to
8 citizens, and the role of big business in our
9 society.

10 Now, an earlier speaker has
11 mentioned that southerners have always been using
12 the term "northern development" to justify one hare-
13 brained scheme or another, and it seems to me that one
14 of the representatives from industry this afternoon
15 provides a perfect example of that.

16 Sir, it seems to me to be
17 exactly the same problem that has been repeatedly
18 emphasized, that southerners only see the north as an
19 area to exploit for their own benefit. Again I'll
20 overturn that important question that's already been
21 raised several times today: "What about the northerners?"

22 We accept down south that
23 you can't come over into my back yard, bulldoze it,
24 and make a profit out of it, without the law stepping
25 in. But it doesn't seem the same rules at all apply
26 in the north.

27 Now I would like to deal with
28 three areas, in our particular brief. This, by the
29 way, is the official representation of the Halifax
30 Field Naturalists, this is their official opinion on

P. Keddy

1 the pipeline. I'd like to deal with government
2 responsibility just briefly; the Arctic environment,
3 which I'm sure you have already heard a great deal
4 about; and native rights.

5 On the topic of government
6 responsibility, we would emphasize that responsible
7 government is a Canadian right. Decisions relating to
8 northern affairs must no longer rest with only a few
9 civil servants and the resource extraction industries.

10 Thus far, the almost total
11 lack of concern shown by the Federal Government over
12 native rights and northern environment is simply nothing
13 short of scandalous. Time after time whether it was
14 the starting of the Mackenzie Valley Highway or the
15 beginning of oil drilling in the Beaufort Sea, the
16 Federal Government has demonstrated a virtually com-
17 plete abdication of responsibility.

18 Open, free, above-board
19 discussion and public input must be a high priority
20 of the Federal Government. We see your Commission as a
21 step in the right direction; but at the same time we
22 are aware that the Federal Government says it may go
23 ahead with the project even before your Commission
24 completes its report.

25 On the topic of protecting
26 the northern environment, I will be brief. We are
27 certain your honor has heard repeatedly about the
28 threat of northern development to the delicate balance
29 of nature in the Arctic. We wish to register our
30 concern here as well. But there are several points

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relating to this that may not have been adequately emphasized in previous hearings.

The first is that Canada's north is a part of our heritage as Canadians; it is an integral part of the Canadian culture. Now many Canadians will never see a seal, they will never see a polar bear, or a caribou, but they'll derive pleasure from these animals merely by knowing that they continue to roam free in our north. If these animals decline, we as Canadians will have lost a little of ourselves.

As well, Canada has global wildlife responsibilities. People around the world know of our northern animals. Do we as Canadians have a right to threaten a wildlife heritage which is global in its importance?

The International Biological Program Ecological Reserves in Canada's north are perfect examples of ecosystems which are of international significance. They were identified under^a United Nations sponsored program. Yet we understand that three such reserves would be violated by the proposed pipeline.

Many species of birds which breed in Canada's north and range throughout the New World during the rest of the year. Now according to a study done by the Institute for Northern Studies at the University of Saskatchewan, Saskatchewan residents estimate that migratory birds provide them with some \$222 million worth of recreational benefits annually. Now this is a result of a study involving 12,000 people

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1 randomly selected from the Saskatchewan population,
2 and they were asked to --

3 THE COMMISSIONER: Excuse me,
4 do you want to go back to the beginning of that thought
5 again where you brought the figures in?

6 A O.K. This is a study
7 done by the Institute for Northern Studies, which is
8 a part of the University of Saskatchewan.

9 Q Yes.

10 A It was a study contrac-
11 ted by the Canadian Wildlife Service to attempt to
12 evaluate the monetary value of migratory birds to
13 Southern Canadians, and the study was carried out
14 only in Saskatchewan, and the results of this survey
15 showed that Saskatchewan residents estimate migratory
16 birds provide them with some \$222 million worth of
17 recreational benefits annually.

18 Q That's just Saskatchewan
19 hunters and photographers and so forth, is that it?

20 A Right, in fact I believe
21 the figure is only 7% of this money came from actual
22 hunting, and the rest was from non-consumptive use
23 of the wildlife.

24 Q And I don't want to detain
25 you, but was there any apportionment of the migratory
26 bird population that they attributed these values to,
27 was there any apportionment of the bird population
28 to the Mackenzie Valley flyway and other flyways, or
29 was it mostly Mackenzie Valley, or do you know?

30 A No, I'm not aware of it,

1 it was just migratory birds and as you are no doubt
2 aware, only a certain proportion of them will, of course,
3 come from the Mackenzie Valley; but I cite this as
4 an example of the sort of value people do place on
5 wildlife.

6 Q Oh yes, it's very
7 interesting, very interesting. Well, carry on.

8 A O.K. One more thing
9 you can draw from that, if you don't mind a little
10 bit of approximation. If you assume that Saskatchewan
11 has a population of approximately one million people,
12 then for a very rough estimate of the total Canadian
13 benefit from migratory birds we can multiply by 20,
14 20 million Canadians. Now this gives us a figure of
15 4½ billion dollars worth of benefits from migratory
16 birds per annum. Now although this is only an
17 approximation, it should serve to indicate the very
18 real importance of migratory birds to Canadians. We
19 might add that such a figure is an under-estimate, as
20 6% of those polled in the Saskatchewan study said that
21 the value of birds was simply too great to be expressed
22 in monetary terms.

23 While the gas line applicants
24 have assured us that there will be minimal wildlife
25 impact, we just remain unconvinced. We know of no
26 project on this scale which has ever avoided serious
27 ecological consequences. As well, we understand that
28 this will be only the first phase of an ever-expanding
29 northern development corridor, and the following
30 developments, we feel, will only serve to increase

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1 the impact of our technology on the environment of
2 the north.

3 On the topic of native rights,
4 we can feel a great sympathy for the people of Canada's
5 north, as a naturalist organization. There is a
6 growing awareness over much of the industrialized
7 world that we must now renew our intimacy with the land.
8 The rapid growth of natural history societies, and
9 the simply exponential increase in the activities such
10 as wilderness canoeing and hiking are but two obser-
11 vable phenomena which attest to this complete
12 change in social values. Yet while many Southern
13 Canadians are attempting to rekindle their feelings
14 for the land, there already exists a society where
15 such values are an integral part of the culture. This
16 society can be found among Canada's northern peoples.
17 We can only express our strongest opposition to poli-
18 cies which could deprive Canada's northern peoples of
19 their land, their livelihood and their culture.

20 As we see it, there is a
21 distinct choice between the culture of our northern
22 peoples and the artificial technological society which
23 already dominates most of Canada's population and its
24 southern landscape. We feel strongly that native land
25 claims must be settled fairly before any construction
26 begins, and before further exploration is permitted.

27 Canada's northern peoples
28 have a right to their land and their values, and this
29 includes the right to say, "No" to development.

30 In concluding, we would draw

1 your attention to evidence that the pipeline is not
2 the best answer to current energy problems. I
3 realize this overlaps somewhat with National Energy
4 Board hearings, but as you mentioned earlier, typical.

5 We point to merely ending our
6 exports of natural gas would delay for some years the
7 alleged need for such a pipeline. As well, experts
8 tell us that conservation could cut our energy needs in
9 half without any appreciable change in our standard
10 of living. We would remind you as well that only a
11 few years ago the oil companies assured us that we had
12 enough oil to last over hundreds of years; now they
13 suddenly tell us that we must have rapid development
14 of our north or we will face severe hardships. In light
15 of the accuracy of their first prediction, we seriously
16 question their present assurances that only the Macken-
17 zie Valley Pipeline can now avert disastrous shortages.
18 Is the Canadian public again being misled?

19 When one considers this
20 proposed expenditure of billions of dollars, we seriou-
21 sly wonder whether the money would not be better spent
22 on research into alternative forms of energy rather than
23 merely purchasing a few more years of fossil fuels.
24 These few years of fossil fuel could be bought tragi-
25 cally at the expense of our Arctic environment, and the
26 native peoples which depend upon it, in spite of the
27 fact that far more acceptable energy sources are or
28 will soon be available.

29 In short, your honor, we
30 believe that at very best the Mackenzie Valley Pipeline

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C. Campbell

can only delay by a few years the day of reckoning for our conventional energy supplies, at very best. Now at worst, it could further delay our search for low impact energy alternatives, and begin the irrevocable destruction of Canada's great north and her indigenous peoples. We ask you to carry our concerns to the Federal Government, and thank you for this opportunity to speak.

THE COMMISSIONER: Thank you, sir.

(SUBMISSION BY HALIFAX FIELD NATURALISTS -

P. KEDDY -MARKED EXHIBIT C-613)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, I'm going to call next the brief that appears on our list as the Catholic Social Services Commission, Mike Marentette. Instead, it's the Roman Catholic Archdiocese of Halifax and the brief will be given by Monseigneur Colin Campbell. Mr. Campbell? This, sir, will consist of some slides.

COLIN CAMPBELL, sworn:

THE WITNESS: Sir, we have a short introduction, which was prepared by Mr. Marentette, and then the slide presentation, if you will.

THE COMMISSIONER: Fine.

THE WITNESS: This is the statement of the Roman Catholic Archdiocese of Halifax.

As Catholics of the

C. Campbell

1 Archdiocese of Halifax, we have recently experienced
2 an extended period of study and reflection of some of
3 the contemporary dilemmas of social injustice. The
4 dignity of life, the distribution of wealth and
5 resources, housing, education and church reform have
6 all been examined with our Bishop's Holy Year Statement
7 on Social Justice acting as our guide. As a result
8 there is a greater overall awareness among our people
9 of injustice in our society.

10 As Christians, we know that
11 there is much more involved in northern development than
12 economic issues for Canada. There are social, historical,
13 cultural, philosophical, moral and theological values
14 at stake. These should all be carefully examined before
15 final decisions are made on the matter.

16 It is not the purpose of this
17 statement to make a detailed analysis of the issues
18 involved in the pipeline proposals. We have neither
19 the expertise nor the acute awareness to do this for
20 the specific issues involved.

21 However, we wish to align
22 ourselves with the clear and thoughtful statement
23 made by the Catholic Bishops of Canada in their Labor
24 Day Statement of 1975,

25 "Northern Development: At What Cost?"

26 We enclose copies of our
27 Bishop's Statement on Social Justice (the red booklet)
28 and the Canadian Bishops' Statement for you, and with
29 your permission we would like to make this audio-visual
30 presentation based on the Canadian Bishops' Statement.

C. Campbell
A. Herfst

We wish to thank you for
hearing our presentation. Archbishop Hayes would have
been here, but he is out of town for this presentation.

Thank you very much.

(SLIDE PRESENTATION SHOWN)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,
the next brief is from Mr. Al Herfst from the Dalhousie
Law School. Is Joyce Draper, the Anglican Church of
Women here?

This gentleman has been sworn
in, Mr. Berger. I've been asked to request that if
there are any people here tonight that are giving
briefs this evening and have copies of these briefs
and haven't already given them to us, would they please
make sure that Miss Crosby, who is at the door, gets
a copy of those briefs?

THE COMMISSIONER: Yes sir?

AL HERFST , sworn:

THE WITNESS: Mr. Chairman,
I'm a law student at Dalhousie University and my
interest in the north develops from being a former
resident of the Territories. I lived there for approxi-
mately three years and throughout my under-graduate
work have continued a very active interest in the
north.

The primary purpose of this
brief is essentially to establish from a legal viewpoint

A. Herfst

1 that the Inuit have a legally enforceable interest
2 in the land in the Northwest Territories and many of
3 the arguments that are presented in the brief will
4 also apply to the Dene or the Indian people of the
5 remainder of the Northwest Territories.

6 THE COMMISSIONER: Mr. Herfst,
7 where were you in the Northwest Territories?

8 A Inuvik and Yellowknife.

9 Q And were you with the
10 R.C.M.P.?

11 A I was, yes.

12 Q And now you're going to
13 become a lawyer?

14 A That's correct, yes.

15 Q Carry on.

16 A I don't intend to read
17 the brief, as it runs some 50 pages, but I'll just
18 attempt a very rapid summary of it.

19 Essentially the evidence that
20 it draws on is the early recognition of aboriginal
21 rights by the colonizing nations; in fact the history
22 for the legal basis of aboriginal rights dates back
23 as early as 1532 when it was espoused by a Spanish
24 theologian by the name of Francisco de Victoria. Since
25 that time pretty well all of the colonizing nations
26 have a fair amount of jurisdictric writing that the
27 natives do in fact have some valid legal land claims.

28 This wasn't simply philosophiz-
29 ing on their part because it was very rapidly put into
30 practice by the various colonizing nations in different

A. Herfst

1 aspects. The Swedes, the Dutch, the Belgians, the
2 Spanish, the Portuguese, the Italians, Germans, French,
3 and Britain, all of these nations while they were
4 colonizing, recognized various degrees of native land
5 rights. Written practices outside of North America
6 in such divers places as Rhodesia, New Zealand, Fiji,
7 New Guinea, Bechuanaland, Nigeria, Lagos, and the
8 British position essentially was that when colonization
9 took place the Crown essentially got the ultimate
10 title, but that was all that -- they only took the
11 sovereignty but the natives still maintained some
12 form of equitable interest in the land. That varied
13 from place to place. Often it was -- often it took
14 the form of what in legal terminology would be
15 referred to as the usufructory right which was
16 essentially a right of use of the land based on their
17 use from time immemorial.

18 The British have also
19 consistently recognized that there was -- it was
20 necessary to extinguish this right if the land was
21 going to be put to a use inconsistent with the native
22 use of that land.

23 In the United States the
24 pattern of development there was very, very similar to
25 that in Canada, and the Supreme Court of the United
26 States as early as 1835 in a leading case of Mitchell
27 vs The United States recognized that -- well, a very
28 short quote essentially sums up their whole judgment:

29 "Their right of occupancy is as sacred as a
30 fee simple of the whites."

A. Herfst

1 The Canadian situation is
2 somewhat parallel to that. The British colonial policy
3 in North America has been documented as far back as
4 1629 where these rights were recognized in various
5 documents. Despite that the Royal Proclamation of
6 1763 is usually considered the starting point for
7 any discussion on native rights. This Proclamation
8 as I'm sure you're aware, this Proclamation was
9 essentially a reorganization of the British colonies
10 in North America at that time.

11 But in addition to that it
12 also proclaimed the British policy in regards to
13 future development vis a vis the native people.

14 Q It was the B.N.A. Act
15 of a century before really, wasn't it?

16 A That's correct, yes.
17 If I may interject here too, this paper is primarily
18 directed towards the Inuit land claims and most of
19 the early references and documents are to Indians.
20 However, it has been decided both by the Supreme
21 Court and documented historically that this also
22 refers to the Inuit people because at one time they
23 were all lumped together as so-called Indians.

24 The Royal Proclamation in
25 essence declared that the land west of the Alleghany
26 Mountains, which is the ridge of mountains just several
27 hundred miles inland from the Atlantic Ocean, that
28 all land west of that except that land that the Hudson
29 Bay Company controlled was all reserved to the Indians.
30 It also stated that the land could only be ceded to

A. Herfst

1 the Crown or purchased by the Crown in proper legal
2 fashion.

3 Legally the development before
4 the Courts in Canada has led to two areas of debate or
5 two areas of doubt in regards to the Proclamation,
6 and one was the geographic limitations of the declara-
7 tion. IN other words, did it apply to B.C., the
8 remoter areas of Canada, because the argument goes that
9 that was considered terra incognito, in other words
10 territory that was unknown and consequently the
11 Proclamation could not apply to it.

12 The second argument is
13 essentially that whether or not this statement was the
14 sole source of aboriginal rights, or whether it was in
15 fact declaratory of a right which had always existed
16 and always implicitly therefore been recognized by
17 British law. The geographic limits argument was discus-
18 sed in two recent cases. One was re Paulette and the
19 Registrar of Titles in the Northwest Territories.
20 The case in which a caveat was placed on all land
21 encompassed by Treaties 8 and 11, in other words all
22 of the Mackenzie Valley Delta, the Mackenzie Valley
23 essentially with the exception of the delta region.

24 The other case which you're
25 extremely familiar with, of course, is the Calder
26 decision in which the Court -- the Supreme Court of
27 Canada split evenly on whether or not the Royal Pro-
28 clamation applied to the Nishga tribes in B.C. It's
29 interesting to note there too that the majority there
30 relied on Regina v Sikyea, which applied the incognito

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1 argument, although that case did no historical analysis
2 and the Paulette decision handed down by Judge Morrow
3 in the Northwest Territories can strongly refute that
4 because he did a very very thorough historical analysis,
5 as did the so-called minority opinion in the Calder
6 decision.

7 Without going into extensive
8 detail, I think it's fairly safe to conclude that as
9 far as this aspect of the argument goes is that the
10 Courts are leaning towards the concept or the doctrine
11 that the geographic limits of the Proclamation are
12 in effect non-existent, that the Proclamation does
13 apply to all of Canada.

14 The second argument, the
15 secondary problem is that the Declaration, whether or
16 not it is the sole source; of course if it is the sole
17 source of right, of the native land rights, the
18 argument that I have just mentioned, the Territorial
19 argument would become irrelevant because if it was
20 declaratory of British policy or British law that was
21 in existence at all times, it would be irrelevant that
22 the Royal Proclamation did not apply to a given area
23 of Canada because nevertheless that area would still
24 be covered by the fact that it had always been part of
25 British policy to recognize native land claims.

26 Once again I think it's fairly
27 safe, without going into any detail here, I think it's
28 fairly safe to say that once again the Courts are lean-
29 ing towards the position that the Royal Proclamation
30 was in fact declaratory of rights rather than being a

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1 sole source.

2 Q Rights that had their
3 origin in aboriginal use and occupation.

4 A That's correct, yes.

5 Q Not in the Proclamation.

6 A That's right, not in
7 the Proclamation itself. So they in effect exist
8 entirely independent of the Proclamation and therefore
9 are not restricted by it.

10 In following this, the govern-
11 ment has itself recognized consistently the rights in
12 various statements. I think one of the most striking
13 recognition of this is the government's need to consis-
14 tently enter into treaties one after the other. I think
15 it's, you know, fairly obvious to say that if the
16 natives had no rights, why did the government feel it
17 necessary to enter into these treaties?

18 If I can quote a very short
19 passage from the Calder case, ^{where} Mr. Justice Hall speaks
20 about this. It's on page 27 of the brief. He says:

21 "Surely the Canadian treaties, made with
22 much solemnity on behalf of the Crown, were
23 intended to extinguish the Indian title.
24 What other purpose did they serve? If they
25 were not intended to extinguish the Indian
26 right, they were a gross fraud, and that is
27 not to be assumed."

28 In other words, he's saying
29 that these treaties are in fact a recognition of land
30 rights. In addition to that there are a number of

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1 Statutory recognitions one after the other. If I can
2 just quote from one very, very short passage, it's
3 from an Act for the Settlement of Certain Questions
4 between the Government of Canada and Ontario respecting
5 Indian Reserve lands. This was a Federal Statute, it's
6 on page 89 of the brief, and there one phrase says:

7 "And whereas except as to such reserves,
8 the said territories were by the said
9 treaties freed .. of the burden of Indian
10 rights."

11 In other words, they recognize that some form of
12 extinguishment, that these rights existed and that
13 some form of extinguishment must take place before they
14 are to develop their land in any manner.

15 Applying this to the Inuit
16 areas, one should first point out that the Inuit have
17 never signed any treaties of any sort. There was one
18 very, very minor exception to that, apparently a very
19 remote treaty and hardly heard of was one signed by
20 the Inuit in Labrador long, long ago, and it was only
21 in regards to a very small area; but other than that
22 the Inuit have not at any time signed any treaties.
23 They have not -- the government, on the other hand, has
24 also not made any unilateral declarations which stated
25 that these rights were to be terminated and therefore
26 the only logical conclusion that one can come to is
27 that these rights do exist and still exist.

28 As far as the relevance to
29 this Inquiry goes, I think this can be summed up very,
30 very briefly in two points. The first is that the proposa

A. Herfst

1 put forward by the Inuit a month or two ago, the
2 proposal entitled: "Nunavut", in that proposal the
3 Inuit Tapirisat, speaking for the Inuit ^{stated} / that
4 they would prefer to negotiate their land claims rather
5 than to take Court action, and I feel very strongly
6 that a decision to build a pipeline would take away
7 essentially the government incentive to negotiate the
8 claims quickly and adequately to the satisfaction of
9 the Inuit people.

10 In addition to that, if the
11 pipeline is built without resolving these land claims
12 first, the Courts may easily decide somewhere down the
13 road that this land -- that the pipeline was essentially
14 built on land which was not owned by the people who
15 build the pipeline, which would be akin to building
16 a house on land that one does not own, and the rami-
17 fications for that, I think, would prove to be
18 extremely embarrassing for both the government and
19 the pipeline companies.

20 I would submit in conclusion
21 that I feel very strongly that on a subjective basis
22 that the Inuit residents and the Dene people of the
23 Northwest Territories have a very valid legal claim
24 as well as a moral claim, and that that claim must be
25 settled prior to anything proceeding on a pipeline.

26 Thank you.

27 (WITNESS ASIDE)

28 THE COMMISSIONER : I think I
29 should say that Mr. Herfst's brief is one that will
30 be circulated to counsel for all of the parties at

1 the Inquiry, in particular Mr. Bayly, who is counsel
2 for the Inuit of the Mackenzie Delta and Mr. Bell,
3 counsel for the Indian and Metis people, and they
4 may find that of use to them.

5 Thank you, Mr. Herfst. I'll
6 send a copy to Judge Morrow. He isn't in the North-
7 west Territories any longer, but I'm sure he'll be
8 interested in perusing it.

9 Well, I think that's enough
10 briefs for this afternoon, Mr. Waddell.

11 MR. WADDELL: Yes, Mr.
12 Commissioner. I have a brief here from Mr. Wendell
13 Poole, P-O-O-L-E. Mr. Poole^{is}/from Truro, and I'd like
14 to file that brief with you so that you can read it.

15 (SUBMISSION OF W. POOLE MARKED EXHIBIT C-614)

16 We had one other brief on
17 our list, the Coalition for Development, and I wonder
18 if we could deal with that brief first thing this
19 evening at 8 o'clock?

20 Now Mr. Roland may have some
21 of the participants, I think three of them want to
22 comment.

23 MR. ROLAND: Yes sir, as I
24 indicated at the opening of the hearing this afternoon,
25 our procedural rules permit each of the two pipeline
26 companies as well as the major participants to respond
27 to submissions heard this afternoon for a period not
28 exceeding two minutes. It has been indicated to me
29 that -- sorry, not exceeding ten minutes -- it has
30 been indicated to me that Mr. John Ellwood, Supervisor

J. Ellwood

of Socio-Economic Affairs of Foothills Pipe Lines Ltd.
wishes to exercise that right.

THE COMMISSIONER: If it's
Mr. John Ellwood, I'll hear him.

JOHN ELLWOOD, resumed:

THE WITNESS: Mr. Commissioner,
for Mr. Roland's sake, I'll try to keep this within
two minutes.

I'd like to take just a few
minutes to respond to some of the matters raised this
afternoon, in particular I would like to respond to
Mr. Rohmer's brief advocating what is sometimes known
as the Y -line. All of the questions related to this
route, which need answers, cannot be dealt with here.
But there are two major issues which come to my mind
and which I would like to mention.

As you know, our company is
currently advancing the Fairbanks-Alaska Highway route
as the most appropriate way to move Prudhoe Bay gas
to the markets in the lower 48. We have opted for this
route for a number of reasons, including the following:

. A pipeline across the North Slope of Alaska and
the Yukon would pass through the Arctic Wildlife Range
in Alaska as well as the proposed expansion of this
wilderness area to include portions of the Northern
Yukon. What the impact of a natural gas pipeline and
energy corridor through one of North America's last
great wilderness areas is a matter which you will have
to determine; but we place great emphasis on the impact

J. Ellwood

1 of the first intrusion into such areas. The Fairbanks
2 corridor which we are proposing avoids the necessity
3 of crossing the Wildlife Range by following along the
4 existing Alyeska Oil Pipeline route from Prudhoe Bay
5 to the Fairbanks area, and then following along the
6 route of the Alaska Highway through the Yukon and into
7 British Columbia and Alberta.

8 . The second point that I would like to mention
9 arises from the fact that our construction staff and
10 consultants are now of the opinion that it is not
11 practical to construct a pipeline across the North
12 Slope or in the Mackenzie Delta area during the
13 wintertime, due to the extreme cold, the wind, and the
14 darkness which prevail there during the winter season.
15 As a result, we have recently announced our intention
16 to construct the northern 50 miles of our proposed
17 pipeline system in the summertime by first constructing
18 a gravel pad to protect the permafrost. It is our
19 submission, Mr. Commissioner, that any pipeline across
20 the North Slope will also require a gravel road. This
21 requirement adds to both the cost and the environmental
22 impact and in our view makes any pipeline proposal
23 across the North Slope unattractive.

24 . Another key element in our proposal to construct
25 a pipeline both in the Mackenzie Valley and along the
26 Fairbanks corridor is the use of spare capacity in
27 existing pipeline systems in Southern Canada. The
28 network of natural gas pipelines in Canada extends
29 from Montreal to Northwestern Alberta, and from
30 Vancouver to the southern parts of the Yukon and the

J. Ellwood
B. Hollands

Northwest Territories. As the existing gas reserves in Alberta begin to decline, as they inevitably must, the spare capacity in these pipelines would be put to work under our proposal to carry gas from the Arctic, thus avoiding the construction of new pipelines in other parts of the country. The proposal which Mr. Rohmer put before you this afternoon would involve many thousands of miles of pipeline across a land which up till now has not been opened up by roads, pipelines, or other transportation systems, and at a much higher cost to all Canadians than would be required if we followed the existing transportation and energy corridors as closely as possible.

Thank you.

(WITNESS ASIDE)

MR. ROLAND: Sir, counsel for Canadian Arctic Gas Pipeline Limited have also indicated to me that Mr. Bud Hollands, general manager of employee relations and public affairs, will exercise the right to respond for a period not exceeding ten minutes.

BUD HOLLANDS, resumed:

THE WITNESS: Mr. Commissioner, as you are well aware, we are not always in agreement with our friends from Foothills, but we'd like, too, to respond very briefly to Mr. Rohmer's paper this afternoon.

As you stated, the question of alternative pipeline routes and configurations

B. Hollands

1 is a matter to be considered by the National Energy
2 Board during its Mackenzie Valley Pipeline hearings,
3 and Mr. Rohmer's suggested proposal may be considered
4 by the Board at that time.

5 As I will discuss in a few
6 minutes, we fully agree with Mr. Rohmer's assumption
7 that Canadian and United States markets require access
8 to new frontier supplies of natural gas, and in that
9 respect we're in agreement with Mr. Rohmer.

10 Some of the comments I'm
11 going to make, Mr. Berger, you've heard at previous
12 southern hearings as expressed by either Mr. Horte or
13 Mr. Wilder. We think that they bear repeating here
14 in a sum-up fashion. Any project or any development
15 in the north, it seems to me, must recognize the
16 aspirations and the concerns of northerners and do
17 everything possible to see that these are met. But
18 it cannot do so, sir, without having regard to the
19 aspirations and concerns of the whole nation.

20 What are these concerns?

21 1. Land claims and the native people of the north.
22 Arctic Gas has repeatedly and public encouraged an
23 equitable and just settlement of native land claims
24 at the earliest possible date. This must be settled,
25 in our opinion, whether a pipeline is built or whether
26 a pipeline is not built. The Indians and Metis of
27 the Northwest Territories plan to complete their
28 proposal and submit it to the Federal Government this
29 year. With all parties acting in good faith, it
30 should be possible to reach a settlement promptly before

B. Hollands

1 construction of a pipeline.

2 2. Energy options and moratoriums have also been
3 discussed considerably and I would like to comment
4 on these issues. Let us first look at the energy
5 options. Conservation must be practiced. We can
6 reduce the rate of growth in our energy consumption
7 but we cannot reduce our total consumption. The
8 fact is that our population is growing in Canada.
9 The fact is that our labor force is growing. The
10 fact is that the number of people wanting their own
11 homes in Canada is growing. This growth is not based
12 on excessive lifestyles. It is based on population
13 statistics.

14 I can only conclude that
15 conservation is necessary but it is not an alternative
16 to the development of additional domestic energy, nor
17 to our pipeline proposal.

18 Second, we have been very
19 impressed by the popularity of renewable energy as
20 shown in your hearing by a number of speakers. Solar
21 and wind power will be harnessed some day and we be-
22 lieve that Canada can benefit from further research.
23 The fact remains, however, that these forms of energy
24 are not at this point financially attractive nor are
25 they feasible for widespread application. Their use
26 will increase gradually, but again they are no alterna-
27 tive at this time to conventional energy, nor to a
28 pipeline.

29 3. You have been told by some that Canada should
30 curtail existing authorized gas exports. Yet the

B. Hollands

1 National Energy Board has shown in its 1975 report
2 that this would buy very little extra time for gas
3 users. It is not a 10-year alternative, and regardless
4 of timing, it is not an action to be taken lightly.

5 From the foregoing there
6 should be little doubt as to our views on proposals for
7 delaying the transportation of Mackenzie Delta gas, and
8 I would like to make two points in this regard.

9 First, surely those who
10 recommend a moratorium are not suggesting that unem-
11 ployment and welfare in the north should be maintained
12 for ten years. Surely they are not suggesting that
13 the hundreds of northern citizens now employed directly
14 and indirectly in the industry be put on a 10-year
15 unemployment program. We know they don't intend this
16 but these are two obvious consequences.

17 I'd like to speak very briefly
18 with what is happening in employment in the north in-
19 sofar as ^{the}petroleum and natural gas transmission
20 industries are concerned. As you know, you had a
21 submission before you in Yellowknife by the Nortran
22 group, and the Nortran group, I might explain, is a
23 northern training program, it's a program that's spon-
24 sored by three petroleum companies, two pipeline
25 companies, an interestingly enough the two applicants,
26 Foothills and Canadian Arctic Gas. It is a program
27 to offer permanent type employment where people can
28 be trained to the technician and higher levels in
29 both pipeline operations, in transportation and in
30 producing operations in the drilling area.

In speaking of drilling just for a moment, in the '74-'75 season in the drilling season in the Mackenzie Delta, there were some 750 employments, the majority of which were northern native people. The Nortran program that I spoke of employs 200 -- I'm sorry, has had in training some 200 people in the five years since the program has been in place, and these individuals have been trained in not only the Mackenzie Delta but areas as far away as Saskatchewan and Southern Alberta. There are 100 people currently in that program.

The point that I want to emphasize is that there is an interest in employment in the north, and there is an interest in employment largely by our own experience with northern native people. That experience in that five-year period has indicated to us that these people have the same potential for advancement that we found in any other area of Canada, and it's in the interest of our industry to have people that are resident in the area to work on such projects in that, it's an economic decision as opposed to a social one. It just makes good business sense.

I'd like to turn now to the point relating to conditions in Canada's populated areas. Few people appreciate that more than half of the natural gas consumed in Canada is consumed by industry, and not in our homes. Jobs are also provided by the commercial sector. Industrial and commercial consumption together equal more than 75% of

B. Hollands

1 all the natural gas used in Canada today. Although
2 more than two million Canadian homes are serviced by
3 this fuel, they account for only some 25% of gas
4 consumption. Canadians have been urged to moderate
5 their lifestyles so as to use less natural gas. Such
6 savings would relate primarily to residential consump-
7 tion since much has already been done to conserve
8 gas in the industrial sector.

9 Further industrial gas
10 savings would necessitate a reduction in employment.
11 I do not know how you can ask people to moderate their
12 right to be employed. Arctic Gas has said that the
13 single most important benefit of the pipeline is
14 in the use of the energy it would transport. Some
15 75% of the natural gas used today involves the employ-
16 ment of Canadians. If this employment is undermined
17 by inadequate gas supplies, Canada's economic basis
18 erodes to the detriment of all Canadians regardless of
19 where we live or what we believe.

20 Even assuming that our
21 efforts with respect to conservation and alternative
22 uses are effective, we will by 1980 require the import
23 to close to \$3 billion worth of foreign oil, growing to
24 \$5 billion annually by 1985. Let me add that these
25 trade deficits in oil are of very considerable import-
26 ance to Atlantic Canada. These estimates are all based
27 on the assumption that the price for OPEC oil stays
28 at its present level. Let us also consider the situation
29 if OPEC nations chose to cut off these energy supplies
30 and let me ask those who from an environmental standpoint

B. Hollands

1 oppose northern energy development just what consider-
2 ation they give to the movement of energy by ship across
3 our oceans as compared to developing energy supplies
4 in Canada under our own environmental control?

5 Let me also ask, sir, what
6 the attitude would be of those whose jobs depend on
7 adequate energy supplies under circumstances of
8 interruption or pricing completely beyond our control?

9 In conclusion, Mr. Berger,
10 our national well-being requires that decisions to
11 transport Mackenzie Delta gas be made promptly. Having
12 said that, it is imperative that northern concerns be
13 met and resolved, Arctic Gas believes that the pipeline
14 does not prejudice the future of native peoples and
15 their claims. We consider that some of the most
16 important evidence heard in the southern hearings was
17 that given to you in Montreal by the native and govern-
18 ment leaders most closely involved in the negotiations
19 leading up to the James Bay Agreement. This testimony
20 raised a very fundamental question with respect to the
21 relationship between development and native land claims.

22 The question is: Could there
23 be a settlement if there were no pipeline proposal?
24 Thank you for this opportunity, and this being the end
25 of the southern hearings, we look forward to seeing
26 you in Yellowknife. Thank you.

27 THE COMMISSIONER: Mr. Hollands,
28 we're sitting this evening too and you may well decide
29 to take advantage of your right to respond then. So
30 don't waive it now. But just to make sure that you've

B. Hollands

1 said everything that you wished to, at the outset you
2 referred to Mr. Rohmer's proposal and said you agreed
3 with Mr. Rohmer that both Canada and the U.S. were
4 badly in need of immediate deliveries of natural gas
5 from Alaska and the delta. Did you intend to say
6 anything further about Mr. Rohmer? You said you were
7 in agreement with Mr. Ellwood and I didn't quite know --

8 A No, what I said, sir,
9 is that we're often in disagreement with our friends
10 from Foothills, but I did have a couple of comments,
11 or at least that's what I intended to reflect with
12 respect to this, the first being that we were, as
13 you just stated, in agreement that both United States
14 and Canada have ready need for access to the frontier
15 supplies, whether it be in Alaska or Canada; and
16 secondly, that the matter of his proposal as to whether
17 it not be a Mackenzie Valley Pipeline but another
18 one would be a matter for dealing with the Energy Board.

19 Q Oh, well thank you.

20 A Thank you.

21 (WITNESS ASIDE)

22 MR. ROLAND: Sir, Mr. Stephen
23 Kakfwi, who is a Director of the Inquiry Program for
24 the Indian Brotherhood and Metis Association of the
25 Northwest Territories, wishes to exercise the right
26 to respond to evidence heard here this afternoon.

27 I should add, sir, that for
28 those present -- for the benefit of those present,
29 the Indian Brotherhood and Metis Association of the
30 Northwest Territories are major participants in our

S. Kakfwi

1 hearings in Yellowknife.

3 STEPHEN KAKFWI, resumed:

4 THE WITNESS: My reason for
5 listening to
6 wanting to respond came out of/this young lady that
7 made a presentation this afternoon. I got to thinking
8 about this is where I guess where Canada really
9 got its start, and that was quite some time back.
10 She was sort of wondering, like, what have we really
11 learned since your people first came over and ran
12 into my people, and how does that reflect the way
13 you deal with my people today?

14 If you really feel you've
15 learned something, then why doesn't it reflect the
16 way you're dealing with my people today?

17 Well, I don't know, like the
18 gentleman making reference to James Bay northern
19 development and it's the opinion of the Dene people
20 of the Northwest Territories that the James Bay settle-
21 ment was a sell-out. Now that's just a few years ago
22 and it's still being straightened out, I believe. But
23 that doesn't tell me anything about you people learning
24 anything, from when you first came here, and how
25 different is your policy from 100 years ago? You're
26 still trying to buy them out, you're trying to buy
27 me out, you're trying to buy my people out. You set
28 up Nortran , a training-program for my people. That's
29 just a P.R. stunt. You think it/look good to have
30 native people working on your projects, but actually
31 it doesn't make any difference because you have trained

S. Kakfwi

1 people down south already. But what it indicates to
2 me at least is that you're willing to give us 100
3 jobs and in turn destroy us as a people.

4 What we've been saying is
5 that we don't want to talk about money as far as the
6 land claims is concerned. What we want to do is just
7 have some guarantees economically and politically that
8 we as Dene people will survive.

9 Now if you've all learned
10 so much, then how come the Federal Government doesn't
11 reflect that? If so many of you believe that you
12 really should change your policies in dealing with
13 native people, then why isn't it that the Federal
14 Government reflect that, and why is it more seemingly
15 operating in the interests of multi-corporations that
16 are operating in the north right now?

17 People have sort of been
18 popping the question at us on and off last year about
19 the line in the Dene Declaration saying that the
20 Dene, the Territorial Government, and the Federal
21 Government is not the government of the Dene. It's
22 just in reality that's the way it is. But in theory
23 it's just pretty hard to accept because it doesn't
24 seem like the government reflects our interest. I was
25 wondering if you feel it reflects yours?

26 Even right now today there's
27 a lot of things happening up north that give me
28 personally a lot to think about because I think that
29 one way or the other you're going to keep trying to
30 buy us out. You can't do it to us as a nation, as a

S. Kakfwi

1 group of people, then you're going to do it to us
2 individually. Nortran just seems to be one small part
3 of it right now. Thank you.

4 (WITNESS ASIDE)

5 MR. ROLAND: Sir , that
6 concludes this afternoon's discussion. I'm told by
7 the Inquiry projectionist that the movie will be
8 shown at seven o'clock and the hearings will reconvene
9 at eight o'clock.

10 THE COMMISSIONER: All right,
11 ladies and gentlemen, I want to thank you for your
12 attendance. It's been a long afternoon, but I think
13 you will agree with me it's been a most worthwhile
14 one. I seek to learn something from each one of you
15 who speaks here, whether on your own behalf or for
16 yourself and others, and because you do have the
17 opportunity at these hearings to consider all sides
18 because all sides are represented and all sides get
19 an opportunity to speak, I hope that just as I'm learn-
20 ing from each one of you, that you are learning to
21 consider the views of each other because it is important
22 that we consider not only the views of those with
23 whom we agree, but that we consider the views of those
24 with whom we disagree, and I think each one of you
25 has had an opportunity of sharing from those you agree
26 with and from those you disagree with this afternoon,
27 and I think that's a worthwhile way to spend an
28 afternoon, for you and for me.

29 We will adjourn until eight
30 o'clock this evening, and the infamous Inquiry movie
will be shown at seven o'clock.

(PROCEEDINGS ADJOURNED TO 8 P.M.)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, I'll call our hearing to order this evening.

The Mackenzie Valley Pipeline Inquiry is holding a month-long series of hearings in the main urban centres of Canada to consider what people like yourselves have to say about the important issues that confront us.

We have two companies, two pipeline companies, Arctic Gas and Foothills Pipelines. Each wants to build a gas pipeline to bring natural gas from the Arctic Ocean to markets in southern Canada and the United States. The Arctic Gas project would carry Alaskan gas from Prudhoe Bay as well as Canadian gas from the Mackenzie Delta. The Foothills project would carry Canadian gas from the Mackenzie Delta. The Arctic Gas project would deliver the Alaskan Gas to the United States and the Canadian gas to southern Canada. The Foothills project would simply deliver the Canadian gas from the Mackenzie Delta to markets in southern Canada.

These are both vast projects. The Arctic Gas project, if it were built, would be the largest undertaking in terms of capital expenditure by private enterprise in the history of the world.

The pipeline project doesn't consist simply of a right-of-way; it would entail the construction of hundreds of miles of access roads over the snow and ice. It would entail the employment of 6,000 workers north of the 60th Parallel to build the

1 pipeline; 1,200 more workers would be required to build
2 the gas plants in the delta. There would be 98 gravel
3 mining operations required to be established to provide
4 30 million cubic yards of borrow material. There would
5 be 600 river and stream crossings in the Northwest
6 Territories and the Yukon. There would be pipe, men,
7 equipment, and all range of impact in the north.

8 The Government of Canada has
9 laid it down that this Inquiry is not merely to consider
10 the proposed gas pipeline, vast though that project
11 would be. The Government of Canada proceeds on the
12 assumption that if we build a gas pipeline from the
13 Arctic, that an oil pipeline will follow. So that,
14 what we are doing now then is examining an energy
15 corridor that would bring gas and oil from the Arctic
16 to the mid-continent.

17 The job of this Inquiry is to
18 see what the social, environmental and economic conse-
19 quences would be if we were to build a gas pipeline and
20 establish an energy corridor from the Arctic along the
21 Mackenzie Valley.

22 The National Energy Board has
23 a statutory function. The Board is to consider questions
24 relating to gas supply, Canadian gas requirements and
25 export of gas. The Government of Canada with the report
26 of this Inquiry before it and the report of the National
27 Energy Board will then decide whether a gas pipeline is
28 to be built and an energy corridor established.

29 These are questions which those
30 elected to govern must ultimately determine.

1 The job of this Inquiry is to
2 gather the evidence, to find the facts, to enable the
3 Government of Canada to make an informed judgment on
4 these fundamental questions of national policy.

5 We have been holding hearings
6 in the Northwest Territories and the Yukon since March
7 3rd, 1975. That's 15 months ago. We received a multi-
8 tude of requests from people in southern Canada wishing
9 to be heard about the proposed development, about
10 environmental questions, about native rights, and so
11 we are concluding this evening a month-long series of
12 hearings in the main centres of southern Canada.

13 ^{heard some}
14 The Inquiry has/700 witnesses
15 in northern Canada. The people who live there are white,
16 Indian, Metis and Inuit. They have spoken to the
17 Inquiry in 28 towns and settlements, villages and out-
18 posts in English and 6 native languages. They have told
19 us what their own life and their own experience lead
20 them to believe the impact of a gas pipeline and energy
21 corridor will be on the Canadian north. These are
22 questions that all Canadians are concerned about
23 because it is after all our own appetite for oil and
24 gas, our own patterns of energy consumption that have
25 given rise to calls for pipelines to bring fossil fuels
26 from the Arctic to our homes and our factories here in
27 the middle of the continent.

28 So that is why we are here, to
29 listen to you tonight. We have travelling with us, a
30 group of reporters with the CBC who accompany, the
Inquiry wherever it goes in northern Canada and for one

1 hour each evening on CBC radio throughout the Northwest
2 Territories and the Yukon, whenever the Inquiry is
3 sitting, they report to northern peoples on what has
4 been said at the Inquiry that day. They accompanied
5 us in our 14 months of travel through the north and
6 they are accompanying us here in our month-long swing
7 through southern Canada, and each evening for an hour
8 on the northern service, they report to northern peoples
9 what you are saying about these questions. These
10 reporters include Whit Fraser who broadcasts in English,
11 Jim Sittichinli who broadcasts in Loucheux, Joe Toby
12 who broadcasts in Dogrib and Chippewyan, Louis Blondin
13 who broadcasts in Slavey, and Abe Okpik who broadcasts
14 in the Eskimo language of the western Arctic.

15 I'll ask Mr. Roland to outline
16 our procedure tonight.

17 MR. ROLAND: Yes sir, a few
18 short comments on our procedure. We have advertised
19 these hearings in newspapers in the Maritimes, requesting
20 persons and organizations interested in making presen-
21 tations to indicate their desire to do so to our office
22 in Ottawa. As a result of the number of responses to
23 our advertisement, we scheduled two hearings here in
24 Halifax, the second one being this evening. Many people
25 who did not contact our office have approached us
26 indicating that they wish to make a presentation to the
27 Inquiry. We have attempted to schedule some of these
28 people this evening and as you've indicated, this is
29 the last hearing we've scheduled for southern Canada.
30 Those who are not reached this evening, as well as anyone

1 else may submit a brief in writing to the Mackenzie
2 Valley Pipeline Inquiry, Yellowknife, Northwest Terri-
3 tories. There are no formal requirements to which such
4 a submission must conform. You may simply write a
5 letter indicating the matters you wish to bring to the
6 Inquiry's attention.

7 I should add that, in order to
8 encourage informality, counsel for the two applicants
9 and the participants have agreed that there will be no
10 cross-examination of those making submissions, unless
11 it is specifically requested. In place of cross-examin-
12 ation, counsel for each of the applicants and each of
13 the participants will be allowed at the conclusion of
14 tonight's session to make a statement not exceeding 10
15 minutes about the submissions that have been heard this
16 evening.

17 You will notice that persons
18 making submissions are asked to give their oath or
19 affirm. This is a practice that the Inquiry has followed
20 not only in the formal hearings in Yellowknife, but at
21 community hearings in each of the 28 communities in the
22 Mackenzie Valley and Delta.

23 The purpose of the oath or
24 affirmation is recognition of the importance of the
25 work in which the Inquiry is engaged.

26 Sir, with those remarks, I ask
27 Mr. Waddell to call the first witness this evening.

28 MR. WADDELL: Mr. Commissioner,
29 I should say there are a couple more chairs down here
30 and maybe we could move them back a little bit so some

M. Bradford

1 people could sit. If you want some chairs, you can come
2 up to them.

3 Mr. Commissioner, the first
4 three briefs I'll call tonight are -- the first one is
5 from Coalition for Development; the second one is the
6 Union of Nova Scotia Indians, if there is a representa-
7 tive here; and the third one is an addition that was
8 inadvertently left off our list tonight, the Nova Scotia
9 Federation of Labour. So the first brief then, will be
10 from the Coalition for Development. I will call upon
11 Mr. Michael Bradford.

12
13 MICHAEL BRADFORD, sworn:

14 THE WITNESS: Mr. Berger, I
15 don't want to take a lot of time of the Commission
16 tonight. I know there are a number of groups presenting
17 briefs and a lot of us have common concerns, so I'll
18 just make a few comments about the Coalition brief.
19 Copies have been submitted to your Commission as well
20 as published in "The Fourth Estate" last week, so if
21 people are concerned about the details of our brief,
22 I would suggest they get it there.

23 Our primary concern is that
24 people recognize that what happens in the north must be
25 carefully planned and gone about so that it is not a
26 matter of more exploitation such as has occurred tradi-
27 tionally in the past, but rather that what goes on in
28 the north from here on should be in the form of develop-
29 ment. By "development", we're concerned that the native
30 people, the people who are most affected by what goes on

M. Bradford

1 in the north, have primary say in what's going to be done
2 with the resources which they have controlled and lived
3 off for thousands of years. So it's important to our
4 mind that southerners recognize the stake that people
5 in the north have.

6 Traditionally, the white man
7 has gone into northern areas or native areas in the south,
8 expected the natives to get out of the way so that our
9 needs as we have defined them in the south in the white
10 world should be satisfied, and we have not recognized
11 their needs.

12 The Government of Canada, both
13 Federal and Provincial Governments, while they have
14 claim^{ed} to be the cutodians of the interests of the native
15 people, have a traditional pattern of ^{playing} to the needs
16 of the south. The current government shows no change in
17 that pattern. I cite, for example, that twice in the
18 last year, the Minister of Indian Affairs and Northern
19 Development has said that the government will not
20 guarantee that a decision will not be made on the
21 Mackenzie Valley Pipeline before this very Commission
22 reports. We are upset that this reflects a very hypo-
23 critical attitude towards what's going on in the north
24 because, in fact, the government has set up this Inquiry
25 supposedly to see what the attitudes of the native
26 people are and yet they say they are willing to make a
27 decision before your Inquiry can make a full report on it.
28 We feel that that is not the way to go about it, that
29 in fact all of the information has to be in from this
30 Inquiry before any decision can be made. I would^{also}/cite a

M. Bradford

1 quotation from the same Minister, Judd Buchanan, made
2 about 6 weeks ago in Edmonton, where he said that his
3 job was to make things, make life easy for the oil
4 companies. The government's function is not to make
5 life easy for the oil companies and certainly, the
6 Minister of Indian Affairs and Northern Development
7 should not consider that to be their function and we
8 are thankful that you have made this Commission what it
9 is and allowed all Canadians, both northern and southern
10 Canadians, to speak out about their concerns.

11 One of our concerns is that the
12 people in the south don't recognize the importance of
13 land to the native people. We tend to think of land as
14 the small piece of land we build a house on or the few
15 hundred acres that a farmer might use to develop his
16 crops. For the people in the north, obviously land
17 cannot be used in such small quantities, but hundreds
18 of square acres are necessary to support small communities.
19 In that context then, what appears to be barren land to
20 us and many white southerners would/^{then} say "Why not put a
21 pipeline down ^{it} it?" In fact, ^{it} is not such barren land but
22 is necessary to support the lifestyle and the cultures
23 that are in the north and we do not feel that southern
24 Canadians have the right to demand that the northern
25 Canadians give up their lifestyle, make way for us so
26 that we can satisfy our needs for energy. In that con-
27 text, we question what our real needs are.

28 I think the fundamental point
29 that one has to recognize is that the oil companies, by
30 saying "We need a Mackenzie Valley pipeline" or "We need the

M. Bradford

1 northern energy sources," are really saying that if we
2 are to maintain our energy wasteful lifestyle, if we in
3 the south are to continue the way that we have been
4 going, if we will not change, then the native people
5 must.

6 Our feeling as southern Canadians
7 is that a responsible reaction is the problem was created
8 by our lifestyle, the solution should be found by us --
9 by seeking alternative supplies of energy, by seeking
10 new energy sources, by putting in realistic conservation
11 policies, by cutting our exports to the U.S., not by
12 demanding that the native people suffer all of the
13 burden or the majority of the burden in order that we
14 can have our way and continue wasting energy.

15 Our conclusion is that, since
16 the Federal Government is unwilling or unable to really protect
17 the interest of the native people, that no further land--
18 no further development should occur in the north until
19 there is a settlement of the native land claims. It's
20 vital if there is going to be any ^{form of} self-determination
21 in the north, that this be done.

22 The recent decision of the
23 Federal Cabinet to allow exploration drilling in the
24 Beaufort Sea over the protest of native people is a
25 clear indication of the difference between the government's
26 interpretation of the interests of the north and the
27 interpretation of the people affected. Self-determination
28 will only be meaningful when the land claims are
29 recognized by the Courts, for only then will decisions
30 be made by northern people on the basis of the criteria

M. Bradford

1 which they consider important.

2 Our second major recommendation
3 is that nothing further should happen in the north until
4 there is establishment of economic and political structures
5 which will, in fact, enable the native people to have
6 self-determination. This is necessary so that the
7 native peoples can properly determine their own future.
8 This will obviously take time for people to consider
9 options and to make choices and it is important that
10 they do this in their own style. Too often we try to
11 impose our own structures on them. The native people
12 have managed to live in an inhospitable environment for
13 thousands of years and have had their own society. We
14 should not impose our structures or our thinking on
15 them, but allow them to develop their own which are
16 consistent with their own thinking. It is essential
17 that they be given time to do their own research, both
18 into their land claims position and into their options
19 for the use of their resources and only then will we
20 have meaningful development in the north and not simply
21 more exploitation of a group of weak people in our
22 society by those of us who are stronger.

23 In summary, we are saying that
24 it is up to the people of southern Canada to solve our
25 energy problems without creating new problems for the
26 people of the north. It is our responsibility to see
27 that the north is developed in a way and at a pace which
28 benefits the people of the north.

29 Thank you.

30 THE COMMISSIONER: Thank you, sir.

S. Johnson

(WITNESS ASIDE)

MR. WADDELL: Is there a representative here of the Union of Nova Scotia Indians?

STANLEY JOHNSON, sworn:

THE WITNESS: Stanley Johnson, vice-president of the Union of Nova Scotia Indians. After hearing, listening to everybody here all afternoon, I sort of drew a picture in my mind of our situation here in Nova Scotia which sort of brings us back 250 years ago.

In 1725, we signed a peace treaty where we permitted the European powers to go ahead and start developing our land. We, at that time, were the majority in the province. We had exclusive hunting and fishing territories in this province, we had game and fish in abundance, and we put total faith in agreements that European powers had drawn up for our signatures. Right to this date, all of our reserve lands have been sort of taken away from us, not our reserve lands, but all our lands and all we have left right now is reserve lands and our social situation is far below the Canadian standard. Our housing situation is far below the Canadian standard. Economic development has a long ways to go before up to par with the Canadian system. Education, our system is -- our standards are way below the Canadian standard.

Now in the northern areas of the Yukon Territory where land now is sort of untouched, where there's game and fish in perfect abundance, now the

S. Johnson

1 European powers are moving in and sort of just because
2 there's oil and gas and natural resources thereto be
3 exploited, they're sort of moving in there to start
4 as if it wants to start working in harmony with, or
5 hand in hand with the Indian people. If the Indian
6 people don't get any help right now to stop this
7 intrusion without any legal assistance, things are
8 going to end up exactly the same way we are here in
9 Nova Scotia. We are going to be left totally without
10 our hunting territory, our hunting land, and no game,
11 no fish left at all.

12 In our brief, we have five
13 points that we would like to make and I just made -- read
14 our statement and I'll conclude.

15 We, the Indian people of Nova
16 Scotia, insist that the Mackenzie Valley Pipeline be
17 delayed until:

18 1) Every Indian man, woman and child in the Yukon Terri-
19 tory is given ample time to understand the meaning of
20 aboriginal rights.

21 2) Until the government is willing to negotiate under
22 terms of supporting aboriginal rights and providing
23 adequate compensation for loss of way of life rather
24 than negotiating under terms of extinguishment, or of
25 terminating aboriginal rights.

26 Until
27 3) /Indian people are guaranteed involvement and partici-
28 pation in all planning aspects of northern development
29 and especially the Mackenzie Valley Pipeline.

30 Until
4) /t he government permits the status Indians to negotiate
separately, because of special status granted through the

S. Johnson
G. Yetman

1 B.N.A. Act.
2 Until

3 5) /all Indian lands, hunting and fishing territories
4 and its resources, fish and game are protected exclusively
5 for the use of Indian people.

6 We, the Indian people of Nova
7 Scotia, are very concerned over the aboriginal rights and
8 claims of the Yukon Territory because Nova Scotia too
9 was never ceded to the colonial powers and we maintain
10 aboriginal claim over the entire province of Nova Scotia.

11 Thank you, Mr. Berger.

12 THE COMMISSIONER: Thank you very
13 much.

14 (SUBMISSION OF UNION OF NOVA SCOTIA INDIANS -
15 STANLEY JOHNSON - MARKED EXHIBIT C-616)

16 (WITNESS ASIDE)

17 MR. WADDELL: Mr. Commissioner,
18 I'd call as the next brief, the brief of the Nova Scotia
19 Federation of Labour and Mr. Gerald Yetman, the president.

20 GERALD YETMAN, sworn:

21 THE WITNESS: Mr. Commissioner,
22 ladies and gentlemen, my name is Gerald Yetman and I'm
23 the president of the Nova Scotia Federation of Labour.
24 I would first of all, Mr. Chairman, on behalf of the
25 65,000 Nova Scotians we represent, to extend to you, the
26 members of your group and particularly the press from
27 out of the area, extend you a very warm welcome to Nova
28 Scotia. We hope that you had time in a very busy sche-
29 dule I know to see some of the beauty spots if you will
30 of our area and have had some time to take advantage of

G. Yetman

1 our hospitality which we claim we're well-known for.
2 Having said that, and extending that invitation to you,
3 I'd like to say/^{that}the person on my right is Mr. Leo McKay,
4 the executive secretary of the Nova Scotia Federation
5 of Labour.

6 Mr. Commissioner, the Nova
7 Scotia Federation of Labour is a federation of all local
8 unions in the province affiliated to the Canadian Labour
9 Congress. The Federation is chartered by the Congress as
10 well.

11 Our terms of reference and/or
12 primary jurisdiction are in the field of matters of
13 concern provincially; however, we are not confined to
14 that field.

15 We hasten to point out that in
16 matters of national nature and concern, we generally make
17 our views known to the C.L.C. who in turn speak on these
18 matters on our behalf. Examples of such concerns are
19 Canada Pension, Unemployment Insurance, and all federal
20 labour legislation.

21 The executive of this federation
22 feel that because of the great national importance of
23 the Mackenzie Valley Pipeline, if we were to remain silent
24 and let Congress make all our representation it may
25 appear to your Commission and to the public and perhaps
26 as important as well it may appear to the Federal Govern-
27 ment that we have no views on this subject; such an
28 assumption would/^{be}furthest from the truth, so we are
29 appearing here in this short presentation, enumerating
30 some of the points we believe of greatest importance. By

G. Yetman

1 so doing, we will not conflict with any representation
2 made at a later date by our parent body, the Canadian
3 Labour Congress. The representation they make will be
4 more comprehensive than ours and will speak for the
5 Canadian labour movement.

6 The long-standing policy of
7 Congress has been the national ownership of energy
8 resources and all modes of transmission of that energy.
9 That fact will probably permeate any proposal, suggestion,
10 or recommendation contained in the points brought out in
11 this submission.

12 We believe the first matter to
13 be considered before any steps can be taken toward
14 development in the Mackenzie Delta region are the rights
15 of the native peoples and the settlements of their claims
16 to their satisfaction.

17 It would appear that cash settle-
18 ment or land purchase are not of prime importance to the
19 native people; it would appear that they are more
20 interested in having their lands set aside for their use
21 for future generations without the encroachment of the
22 age of technology and the destruction it brings to virgin
23 regions.

24 We make no effort to list their
25 claims or to make any or add any. The native people in
26 Canada today, unlike their forefathers, are quite able to
27 make their own case for justice and also unlike their
28 forefathers, they now have the support of the vast
29 majority of the white man to see that they get justice
30 this time around.

G. Yetman

1 That puts this federation in
2 support of their demands for justice.

3 As these points are being put
4 to paper the Canadian Council of Churches made public
5 their support for the native people and while we have not
6 had time to explore their position, we believe the fact
7 that they are speaking out in support of that position
8 shows the concern among Canadians on this most important
9 proposal.

10 We are not convinced that
11 proper studies have been conducted to determine whether
12 this is the proper time to tap the resources in that
13 area. We have been told so many stories by the large
14 companies operating in Canada and upon whom our govern-
15 ment depended to assess reserves, that we seriously doubt
16 ~~their~~ figures and proposals now put forth.

17 Is there's such a shortage in
18 Canada that we now must develop the Mackenzie Delta area,
19 or is the development being exploited and developed
20 purely for the profit motive and to serve the American
21 market?

22 The proposals put forth by
23 the Committee for an Independent Canada are, we believe,
24 worth looking into. Some of the questions posed need
25 answers before we get involved in such a venture.

26 What is known by way of research
27 about the effects of this large development on the ecology
28 of the area?

29 From what we can gather, very
30 little guarantee can be made that the ecology will not be

G. Yetman

upset.

There has been speculation that the heat generated from the transmission through the line will permanently damage the permafrost to the extent that a trough of sludge will be formed that could upset the whole ecology of the area for miles on each side of the pipeline. Such damage will be of a nature that could have effects on all that region of the country.

We believe that the grave uncertainty about the effects of such a pipeline are such that this matter alone is sufficient reason to defer any pipeline development until sufficient research in all that aspect of the development is carried out.

There appears some doubt as well as to whether the reserves are sufficient in the area to venture into such a development now when the needs of this country could be in jeopardy before the turn of the century. We cannot afford the luxury of getting rid of our reserves to satisfy present day needs of the United States while they still have adequate supplies of oil and natural gas capped for future use, when the less expensive supplies are depleted.

We believe that before any development begins on the construction of a pipeline in depth, exploration of all alternate methods of the transmission of gas should be exhausted.

There may be much safer means by use of a short pipeline from the source to seaport and may be indeed far safer than the pipeline.

We would think that the building

G. Yetman

1 of super liquified natural gas carriers could be one
2 method which would not only be much cheaper but also
3 much safer. The threat to environment would be lessened
4 to a greater extent by such means. There would be no
5 threat to permafrost such as would be present with the
6 rupture of any section of a pipeline under the perma-
7 frost of the delta area.

8 Consider that the proven reserves
9 in the Mackenzie Delta at 6-7 trillion cubic feet and
10 the reserves of approximately 20 trillion cubic feet in
11 the Arctic Islands area could not be serviced by the
12 proposed pipeline at this time limits the value of the
13 entire project.

14 A fleet of 20 large liquified
15 natural gas carriers would be sufficient for such service.
16 The proposed cost of approximately 600 million would be
17 much more economical and operational costs would be
18 offset from debt charges of the estimated cost of at
19 least 6 billion dollars for the pipeline.

20 If our information is correct,
21 the United States plan to use liquified natural gas
22 carriers at the southern Alaska terminal of the pipeline
23 from Prudhoe Bay.

24 A single pipeline of the larger
25 size pipe would deny Canadian labour content while the
26 smaller size pipe which we can produce in Canada will
27 result in a twining of the line with double the risk
28 to the environment. Not only would we be supplying
29 natural gas from our reserves for the benefit of the
30 United States, but to add insult to injury, we would be

G. Yetman

1 giving the major manufacturing work on such a pipeline
2 to workers in the United States.

3 Historically, any work in the
4 north in the past has not gone to native people. The
5 excuse that they are not qualified for such work reflects
6 itself on government and government paid job training
7 programs and not the native people. We have already
8 seen therefore, work in the north in the past, very high
9 paid jobs, go to the outside workers while menial work
10 done by the large go to the native people.

11 The construction of 20 liquified
12 natural gas carriers of the type mentioned above, would
13 be built in Canadian shipyards by Canadian workers. If
14 the Canadian Merchant Marine becomes a reality, the ships
15 would be manned by Canadian sailors.

16 While we recognize that there
17 are some risks involved in the shipment of natural gas
18 or crude oil by water transport, any accidents occurring
19 would be limited and confined to a single area and would
20 be preferable to the potential damage of a major pipeline
21 disaster.

22 Such a fleet of liquified
23 natural gas carriers would also take advantage of the
24 wasted natural gas presently burnt off or allowed to
25 escape into the atmosphere in offshore wells where
26 current exploration is now confined to crude oil.

27 The operating cost of liquified
28 natural gas carriers would be offset by the savings of
29 debt charges on the 6 million or more pipeline projected
30 cost.

G. Yetman

Large capital projects such as the multi-billion dollar pipeline will divert needed private and public capital from undeveloped areas such as the Atlantic region and this could be another negative contributing factor to our regional economy.

Lastly, we oppose the Mackenzie Valley Pipeline project on the basis that this is an extension of the Colonialism policies of the United States and accepted by high-ranking Canadian Government and business representatives.

This has resulted in the giveaway of the waters of the Columbia River, Churchill Falls Power, Syncrude Tar Sands, the unfair cost sharing of the Seaway and other resources of our country.

In this age of multinational influence and the power even national governments find it difficult to assert national sovereignty and we feel that the end result of the Mackenzie Valley Pipeline project as currently projected would be another step along the road to the retainment of our independence and our national identity.

I'm the world's worst reader.
 Thank you for your attention.

(SUBMISSION OF NOVA SCOTIA FEDERATION OF LABOUR -
 GERALD YETMAN - MARKED EXHIBIT C-617)

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner,
 I'd like to file a brief from a Mr. G. Gibbins, from Halifax. The next three briefs will be from the Industrial Cape Breton Council of Churches from Sydney,

A. Ottow

Pollution Probe of Moncton, New Brunswick and the Union of New Brunswick Indians and so I'd call then upon the Industrial Cape Breton Council of Churches.

(SUBMISSION OF MR. G. GIBBINS MARKED EXHIBIT C-618)

VOICE: No one is here from the Industrial Cape Breton Council of Churches.

MR. WADDELL: Well, I have their brief, I believe, Mr. Commissioner. I'd like to file that brief. They've left it with me.

(SUBMISSION OF INDUSTRIAL CAPE BRETON COUNCIL OF CHURCHES MARKED EXHIBIT C-619)

I'd call then Anne Ottow of the Pollution Probe, Moncton, New Brunswick.

ANNE OTTOW, sworn:

THE WITNESS: I'm just going to give some more of what everybody else has given. This brief is put together by Pollution Probe in Moncton and it's not an expert brief. You've had enough of that already. It's our concern for the north and our commitment in the south to the environmental integrity of all of Canada.

The proposed construction of the Mackenzie Valley Pipeline stands as one of the current examples of the government gone power-mad. In the midst of an era when modern man has finally come to see the approaching danger of ecological disruption, when wise men have long since turned from the growth ethic, the obsession with technology, our elected representatives, the technocrats and bureaucrats that plague

A. Ottow

1 our age forge blindly ahead, heedless of the destruction
2 they sow. While expressing concern for a healthy environ-
3 ment on one hand and mouthing platitudes that falsely
4 guarantee safety, they go on with arrogant disregard
5 for the rights of the native people, without care for
6 the present environment or the future resources of
7 coming generations.

8 The drive towards some impossi-
9 ble dream of an energy conucopia forces them on in the
10 face of all reason, ruins spewing from their heels.
11 Error accompanies every step. Their prognostications of
12 limitless resources of gas and oil three short years ago
13 have proved false. Their disclaimers of environmental
14 damage caused in the pursuit of the elusive oil wells
15 is already evidently way off base and there is now
16 legitimate doubt that enough resources exist to make
17 the gigantic pipelines necessary or economic. Yet all
18 these failures throw no shadow on government and indus-
19 tries, craving to bisect the north with roadways, pipe-
20 lines and disaster.

21 Canada's glorious north. That
22 land worshiped by Stefansson, courted by the explorers,
23 and cherished by the native peoples, is in danger of
24 being laid waste so that imprudent southerners can keep
25 their temperatures at 78 degrees and use their electric
26 carving knives for one more year of fool-hardy self-
27 indulgence.

28 To anyone concerned with the
29 real things of life, it makes no sense. To citizens of
30 a country whose most serious problems are being worsened

A. Ottow

1 by the inflationary increase of tax dollars that are
2 being poured into energy schemes from Newfoundland to
3 British Columbia, it makes no sense. To students poorly
4 taught or patients barely cared for because of budget
5 cut-backs, it makes no sense to pour billions of dollars
6 into the grasp for power that has proved to be the
7 Pandora's Box of the 20th century.

8 Environmentalists find this
9 pursuit of power mad in the extreme. Moralists find it
10 obscene, and the native people and those who live in the
11 north because they love it, find it intolerable.

12 Surely we've done enough to
13 the Inuit and Indians in Canada's north. Surely driving
14 them to the point of extinction does us no credit.
15 Furthermore, now that we are finally coming to see that
16 their way was the right way after all, we need to
17 emulate them, not annihilate them. Their ethics, their
18 care for mother earth, their innate wisdom that let
19 them live thousands of years in this land without causing
20 it harm should be an example to those of us who have
21 damaged this country serious within one lifetime. Now,
22 shouldn't we join them in cherishing the land before it's
23 too late?

24 One good thing that seems to have
25 come from the pipeline hearings is the opportunity --
26 excuse me a minute -- is the opportunity that we in the
27 south had to hear the native peoples. We have been
28 impressed with their grasp of the situation and with
29 their ability to handle it. The way they reduce compli-
30 cated problems down to easily understood basics should

A. Ottow

be a lesson to all of us. Their evident solidarity and tenacity are an example to those of us who are fighting for the environment of southern Canada. We salute them and support their cause. Their land must remain inviolate from expropriation, confiscation or despoilation.

Here in the Maritimes we're fighting our own battles against the powermongers, the entrepreneurs of exponential growth, exponential demands curving ever higher. We believe that there is no need, no justification for doubling our consumption of the world's resources in ever-diminishing time spans and we fight to keep the nuclear power plants, the tankers, and the refineries from our shores. Nevertheless, we would not wish these blights on our neighbours, near or far, to reduce the load on our back. This is one country, from sea to sea, from north to south. As citizens of it we are hurt when our environment is hurt wherever the hurt occurs. We will fight it in small ways or large, however we can. We 've been impressed with Justice Berger's hearings as we listened in the early days of the Inquiry and to more recent reports. It must be a wearying task to be on the side of the angels and yet staring down the throat of hell. As with other power developments, the semblance of public involvement may be masking an exercise in futility and yet it is something to get on record that no one wants it but the government and industry empire builders.

We even have reason to doubt now that money is to be made by such a deal. For the last several decades, we have been enamored of the idea

A. Ottow

1 that large-size applications of capital, expertise and
2 production lead to an economic feasibility not found in
3 small^{er} operations, but economic feasibility is now
4 becoming recognized as a myth. Grants, tax incentives,
5 often no taxes at all, loans, and favoured conditions
6 shelter these gargantuans from the vicissitudes of
7 normal business. We not only shelter them in hothouse
8 surroundings, but guarantee that these monolithic
9 enterprises, an electrically driven wheelchair, so they
10 need never learn to walk, a convenience supplied for by
11 the government and paid for by the taxpayers of this
12 country who is in turn exploited on every turn by the
13 same government that ensures the ease of big business.

14 Something has gone badly wrong
15 somewhere that the servants have become master while we,
16 the electors, stand in fear and trembling of what they
17 might to do us if we resist and lie in fear of what they
18 will do to us if we don't.

19 Transport is a major factor in
20 today's environmental breakdown. While each region in
21 nature is self-sufficient for its own needs, mankind has
22 reached out to take the resources from one area to
23 another. Were oil drilled and used within a short
24 distance from its point of origin, the problems would
25 be small. Were all man's needs supplied from close at
26 hand, difficulties could be easily handled. It is the
27 transportation and concentration of things that men use
28 that causes environmental degradation.

29 The native people cause no such
30 degradation. They took and used what they needed where

A. Ottow

1 they were. They did not deplete one area to benefit
2 another or deny one group to oversupply another. The
3 land was no worse for their being there. We cannot
4 say the same.

5 Our food is trucked thousands
6 of miles from where it grew and we are told it is more
7 economical to do so. Oil and gas are transported
8 thousands of miles in tankers or pipelines vulnerable
9 to accident or malfunction every inch of the way and
10 we are told not to worry. Hazardous nuclear materials
11 are flown secretly across continents and we are not
12 told about it, while fish is plundered from one side
13 of the world to feed populations who never saw the
14 oceans from whence it came.

15 Transportation is the story of
16 the inevitable disaster that waits as man struggles to
17 haul oil, nature's buried skeletons from the depths of
18 our fragile Arctic Oceans and push it down the tubes to
19 the gaping maw of industrial man's voracious appetite.

20 Our most valuable resources,
21 land and water, will most certainly be contaminated by
22 the spill of our vanishing resource under the shielding
23 ice of the ocean or across the white snows of the valley.
24 Even should the spills not happen, the transportation
25 corridors will deface the Arctic and change the lives of
26 the people for the worse. We hope it will not happen.
27 We hope the native people win the struggle for sovereign-
28 ty. We are prepared to conserve energy and use our
29 mental resources to find environmentally sound, renewable
30 sources of the energy we do need. We will curb our

A. Ottow
G. Nicholas

1 appetite for other people's riches. We have confidence
2 it can be done. We are working to see that it is.

3 (SUBMISSION OF POLLUTION PROBE, MONCTON, NEW
4 BRUNSWICK - ANNE OTTOW - MARKED EXHIBIT C-620)
5 (WITNESS ASIDE)

6 MR. WADDELL: Mr. Commissioner,
7 the next brief is from the Union of New Brunswick Indians
8 and the brief will be presented by Mr. Graydon Nicholas,
9 Mr. Graydon Nicholas.

10
11 GRAYDON NICHOLAS, sworn:

12 THE WITNESS: Mr. Commissioner,
13 my name is Graydon Nicholas; I'm Chairman of the Board
14 of Directors of the Union of New Brunswick Indians.

15 Mr. Commissioner, Indian reserves
16 are valued by Indians as more than mere possession,
17 use and occupation. Indian lands have been in existence
18 since time immemorial. Indians used these lands for
19 their very livelihood and survival. The land provided
20 the Indians with food, shelter, recreation and economy.
21 These lands have been used not only by the present
22 reserve members but also for past generations of an
23 indefinite period of time.

24 Within the present limits of
25 today's Indian reserves, the Indians enjoy the absolute
26 right to hunt, to fish and to develop the lands as they
27 see fit. These ideas of development may be social,
28 economic and recreational. The initiative to develop
29 and control the lands must be within the grasp of the
30 Indians.

G. Nicholas

1 In the past, loss of Indian
2 lands has resulted from the need for that land by the
3 non-Indian, be it individual, government and corporations.
4 The use of these lands satisfied the wants and the needs
5 of these different autonomies. But very little bene-
6 ficial results were returned to the reserves. Much of
7 the lands taken or obtained from the Indians and used
8 for a public purpose, was sold for a meagre amount of
9 dollars. This money was never used to extend the other
10 boundaries of the reserves. The replacement costs were
11 much higher and the government would not, as a policy,
12 purchase such additional lands for the benefit of the
13 Indians.

14 The monies realized by sale,
15 lease or other use of Indian lands was held in trust by
16 the Federal Government and the additional revenue gener-
17 ated by these capital dollars was ridiculously low.
18 The reserves were then eligible to apply for the expendi-
19 ture of the revenue monies. There had to be a close
20 accountibility of the spending of the revenue monies.
21 The Indians had no control as to the plans for spending.
22 Budgets were dictated by the Department of Indian Affairs.

23 Indians, therefore, saw very
24 little benefits of the disposal of their lands. With
25 no growth in land, and a rising rate of population,
26 living space became a major concern. The housing supply
27 was not adequate for the demand required by the Indians.
28 Lot sizes began to be regulated by the planning, develop-
29 ment and implementation of subdivisions. Certificates
30 of possession were required and each outlined the lot

G. Nicholas

1 description, supported by surveyed distances. Indians
2 realized that possession of so much land was being
3 forced upon them. There was^a limit to how much land
4 each person could possess.

5 With the growth and spurt of
6 economic development, Indian land was further being
7 jeopardized by conditions attached to loans and grants.
8 Indians were required to use as collateral all property
9 owned by them. This included certificate of possession.
10 Furthermore, the Indian applicant had to sign a waiver
11 clause which in effect resulted in him signing away the
12 protective provisions of the Indian Act. There are no
13 problems created when loans are being repaid as sche-
14 duled. The difficulty arises and complications appear
15 when there is a default. A continuous default with no
16 intention or ability to pay the loan will leave no
17 recourse to the lender (i.e. Department of Indian Affairs
18 & Northern Development) but to realize on the collateral
19 and security of the loan. Hence in this situation,
20 Indian lands can be seized and put to use as deemed
21 necessary by the government.

22 With all eyes and attention
23 focused to the potential development of alleged needed
24 resources in the north, Indians across this country must
25 denounce the action of major oil corporations, financial
26 institutions, and the governments involved. When the
27 Europeans first made their initial contact and established
28 settlement, the prime concern was the bountiful fur
29 trade. Furthermore, it seemed like there was plentiful
30 land with a friendly host. As this economic fact was

G. Nicholas

1 exploited and developed further into the interior, the
2 Indians began to realize the objective of the friendly
3 invader. Furthermore, the friendly invader was at times
4 often assisted graciously by the various religious
5 denominations. How much of this has changed since the
6 early 1600's?

7 With the influx of greater
8 numbers of people of every trade, the Indian was quickly
9 outnumbered and soon thereafter forgotten. The law
10 was written in the language of the newcomers. Indians
11 who complained unfair and unjust treatment by the
12 representatives of government, and by the settlers were
13 told to share their land and resources. In fact, the
14 government authorities were even bold and generous
15 enough to write into peace treaties and Royal Proclama-
16 tions that Indians living in harmony would be guaranteed
17 their lifestyle, i.e., hunting, fishing, roaming and
18 living off the land. It makes one shudder to think just
19 how worthless many of these documents have been as
20 presently interpreted by the Courts, the governments and
21 other people in the sacred position of trust. Other
22 than their historical and constitutional frameworks, to
23 the Indians it is more valuable to have them interpreted
24 legally in their favor. Surely the equity must work for
25 us as well.

26 Today, the Indians, the Indian
27 organizations, as well as the people who live on reserves,
28 have every-day contact with the concept of aboriginal
29 right. This aboriginal right, to me, can be summed up
30 in this way:

G. Nicholas

1 "The Indians long lived here since time immemorial;
2 the French came and lived with the Indians. Next
3 came the English. There were battles between the
4 two European Sovereigns and eventually the British
5 Crown defeated the French. Now the British Crown
6 must settle with the Indians for their aboriginal
7 rights."

8 The concept of ownership by
9 Indians is very much exemplified by today's Indian
10 reserves. Ownership is communal and not individual.
11 Indians today benefitted from our ancestors and we
12 must preserve for the future generations. We have the
13 right to determine not only our present lifestyle but
14 also what environment will be suitable to our children.

15 I would wholeheartedly support
16 the Indian people of the north, the heirs of their
17 ancestors in their determination of their future.
18 Although I would not impose my standard or values to
19 them, I would suggest that they pose one question:
20 "Who wants this development?"

21 The answer, not an easy one, will surely indicate to
22 them who will be the beneficiaries of development, who
23 will be left behind in guaranteed rights, who will be
24 the forgotten, and who will be the displaced.

25 Indians have adapted in living
26 with the elements that vary from region to region in
27 Canada. Indians have survived because not challenging
28 nor exploiting nature, has been a way of life. Develop-
29 ment in the north can only affect Indians and inflict
30 undetermined hardships for many generations. Who will

G. Nicholas

1 be the responsible parties? Who is willing to share
2 this burden? The governments have in the past admitted
3 to some of this harm, but what happens when money is
4 not sufficient to cover the cost of needed houses,
5 needed medical treatment, needed facilities to encourage
6 education? It has always been the Indians who have
7 suffered the most.

8 I want to thank this Commission
9 for allowing the Indians to voice their concerns, their
10 ideas and their thoughts about the exploitation and
11 development of the north. In the early 1600's, Indians
12 complained and voiced their objections to the government
13 representatives. At that time, they could neither read
14 nor write French and English. They relied solely on
15 the discretion and judgment of the lawmaker. They had
16 to trust that their grievances would be resolved. I
17 will not attempt to list the numerous times that such
18 incidents took place.

19 Today this Commission should
20 not necessarily be given the burden to shoulder and
21 reinterpret the wrongs and misdeeds of past governments.
22 A Commission, such as this, with its inherent legal
23 guidelines is merely a vehicle which the government has
24 available for its advice. There is no guarantee that
25 the findings and the recommendations of the Committee
26 will be wholeheartedly endorsed and accepted by the
27 government in Ottawa. Instead, as was very plainly
28 pointed out by you, Mr. Justice Berger, "the final and
29 ultimate decision will be political." If the Indians
30 are grieved and disappointed by the government action,

G. Nicholas
P. Brodie

1 their only resort will be to the Courts of law.

2 Indians must not be pressured
3 to the positions where they are required to extinguish
4 their aboriginal rights. The government has already
5 done this to the people of James Bay with present
6 rumors circulating the land issue in the Yukon. This
7 Commission should on record support that Indians must
8 retain their aboriginal rights and also be allowed to
9 develop and live the way that they want. We could not
10 be all that bad because all our ancestors had to do
11 was turn their backs and support the European. Survival
12 would have been a matter of days. Again I want to
13 thank you, Mr. Commissioner, and do not envy the
14 ultimate decision that you must render.

15 THE COMMISSIONER: Thank you,
16 sir. Thank you very much.

17 (SUBMISSION OF THE UNION OF NEW BRUNSWICK INDIANS
18 - GRAYDON NICHOLAS - MARKED EXHIBIT C-621)

19 (WITNESS ASIDE)

20 MR. WADDELL: Mr. Commissioner,
21 the next three briefs will be in this order: Paul
22 Brodie, the Ecology Action Centre and the Voice of
23 Women. Now, the first brief then, Paul Brodie.

24
25 PAUL BRODIE, sworn:

26 THE WITNESS: Before I make
27 my statement, I'd just like to say that in 1972, I
28 conducted a study of white whales in the Mackenzie
29 Delta area, and Mr. Berger, I would be available to
30 assist you any time you request it.

P. Brodie

1 I would just like to present a
2 brief as a citizen.

3 All too often environmental
4 and social impact studies are carried out just slightly
5 ahead of a bulldozer, if not sometimes behind it.

6 I am concerned that we are too
7 eager to maintain a lifestyle that is squandering a
8 non-renewable resource, in this case the fossil fuel
9 reserves of the Mackenzie Delta and Beaufort Sea.

10 We would be better off if we
11 tightened our belts and emphasized energy conservation
12 measures such as a national programme of housing
13 insulation, in particular, the existing stock of older,
14 uninsulated homes. Through federal-provincial subsidies
15 and complete income tax exemption of insulation costs
16 we could very significantly reduce our energy requirements
17 over the long-term. If the Federal Government were to
18 further encourage mass transit in cities and in parti-
19 cular, improve the existing national railway system,
20 which in the Maritimes, is expensive and primitive, we
21 would be well on our way to diminishing our energy
22 demands.

23 The export of energy in any
24 form from Canada must stop.

25 If we must tap additional oil
26 reserves we should first exploit the Athabaskan tar
27 sands where extraction costs are being matched by the
28 increasing world market price. At least this resource
29 is further south where it can more easily be monitored
30 and transportation is a lesser problem.

P. Brodie

1 With respect to the resources
2 of the original people of Canada, the Dene and the
3 Inuit, people in southern Canada present a paradox.
4 One group feels that they should be encouraged to
5 utilize their natural renewable resources while the
6 other opposes the trapping of fur-bearing animals or
7 the hunting of seals and whales. This is another
8 problem which we in the south must resolve.

9 In conclusion, I would recommend
10 that there be a moratorium of at least two years on
11 construction of a pipeline and that we attempt to
12 resolve the problems of who actually owns the land in
13 question and why we have such a demand for a limited
14 resource. After all, two years only means that the oil
15 will remain in the ground an additional one millionth
16 of one percent longer.

17 Thank you.

18 THE COMMISSIONER: In the early
19 '70's, I understand that you were employed by Slaney
20 and Company to do a study of white whales and their
21 movements in the Beaufort Sea. Your name came up at
22 several hearings because it was suggested there was
23 some controversy about the -- I think the earliest date
24 at which the whales appeared in Kugmallit Bay or the
25 latest date at which they were seen there before they
26 left; and I would like you, if you don't mind, at the
27 coffee break, to speak to Mr. Roland of my staff. He
28 is with Commission counsel. He's the gentleman at the
29 microphone and perhaps since you happen to be here, he
30 could discuss that matter with you and you might do so

Miss S. Mayo

1 in the presence of counsel for Arctic Gas, Mr. Roland,
2 since Slaney and Company was, in fact, engaged by
3 Arctic Gas at the time or it may have been by Imperial
4 Oil.

5 A Imperial Oil, I believe.

6 THE COMMISSIONER: Imperial Oil.
7 Well then, **certainly** invite counsel for Arctic Gas
8 and Foothills to sit in on the discussion, but Mr.
9 Brodie doesn't belong to **them**. Well, thank you, sir.
10 Thank you very much.

11 (WITNESS ASIDE)

12 THE COMMISSIONER: I meant
13 nothing by that last remark. These are legal courtesies
14 that are observed and only lawyers and judges can ever
15 sort them out. And we're not very good at it.

16 MR. WADDELL: May it please
17 your lordship, the next brief is from the Ecology Action
18 Centre and that's located at Dalhousie University here
19 in Halifax and Susan Mayo, M-A-Y-O, Susan Mayo will be
20 presenting the brief.

21
22 MISS SUSAN MAYO, sworn:

23 THE WITNESS: Judge Berger, my
24 name is Susan Mayo and as coordinator of the Ecology
25 Action Centre, I wish to submit the following statement
26 to your Committee -- Commission.

27 We at the Ecology Action Centre
28 represent a Nova Scotia citizens environment group based
29 here in Halifax-Dartmouth area but with membership
30 throughout the province. The central question that we

Miss S. Mayo

wish to address ourselves to, however, is not environmental impact of the proposed pipeline. Other environmentalists who have done research in the north, and the native people in the northlands are better qualified to evaluate in detail what will happen to the flora and fauna, the land and the people of the Mackenzie Valley should the pipeline be constructed.

The questions we wish to address ourselves to are in broadest terms what are the implications of the Mackenzie Valley Gas Pipeline for our own way of life here in the south? What impact will the pipeline have on Southern Canada? To answer these questions even partially, we make certain generalizations and value judgments about our culture's lifestyle.

In general, our society has a high-energy high-impact way of life. We are using up depletable resources, notably energy-related resources such as petroleum, metals and minerals at a rate unprecedented in human history. A corollary of this massive consumption has been, and is now, a waste disposal and pollution problem of global dimensions.

Organizations such as the Club of Rome and the Conserver Society Group within the Science Council of Canada point out that these two physical constraints -- resource depletion and environmental degradation -- will at some point demand serious alterations to our lifestyle. Just when a reversal of over-consumption will become imperative is not clear, but many believe that we are now within sight of these two physical limitations on our own way of life.



Miss S. Mayo

Judge Berger, it is our position that every further step we take down the road of high energy use -- a route of which the Mackenzie Valley Gas Pipeline is part and parcel -- is a step in the wrong direction, a direction which, as the physical constraints are approached, will be increasingly difficult to find our way back from. It is our position that an energy policy for Canada which is sustainable over a long period of time, and which is therefore based on energy sources which are both renewable and have low environmental impact, should be a first priority.

In addition, energy conservation must play a significant role in any future strategy. The Science Council Background Report No. 33, July 1975, by Dr. Fred Knelman, states that:

"More than 50% of the energy supply in Canada is discarded as waste."

The report points out that:

"Given a serious program of voluntary and mandatory 'demand management', a saving of 30% (of that year's projected energy consumption) should be possible by 1995."

The Ecology Action Centre endorses the following analysis by Dr. Knelman:

"We argue that such a conservation program is not in conflict with economic goals or objectives and is neither for nor against historical growth. We go further and suggest that there are economic benefits both direct and indirect in such a program. Increased efficiencies mean lower



Miss S. Mayo

1 production costs while reduced energy consumption
2 reduces environmental control costs and capital
3 investment which often means foreign investment.
4 Other analysts have gone further and suggested
5 that employment is negatively correlated with
6 energy-intensive production and that conservation
7 and reduced consumption could increase employment,
8 a major problem in this and other economically
9 developed countries... We have recommended that
10 all our tacit assumptions concerning energy con-
11 sumption be critically re-examined in order to
12 develop the best national energy policy that also
13 allows adaptations as options and conditions
14 change, in other words a clear, flexible national
15 energy policy."

16 We wish to refute the Canadian
17 Arctic Gas Company's contention that we cannot cut
18 back present levels of consumption. Sweden, for example,
19 now uses one-third less energy per person than Canada.
20 It is crucially important to examine all our options
21 including the present pipeline proposal. For example,
22 we are today presented with the decision as to how we
23 are to exploit only one of several frontier resources.
24 There are, however, other frontier resources that can
25 be made available within the foreseeable future, non-
26 renewable hydrocarbons of the Arctic Islands and those
27 of the Labrador Shelf could potentially be considered.
28 Beyond that we have local petroleum and gas resources
29 in our Sable Island deposits, and in the Prince Edward
30 Island East Point structure.



Miss S. Mayo

At some point in the future we may wish to exploit all or several of these non-renewable resources. If all options were available then we could more wisely choose among options on the basis of minimizing environmental and social impact and maximizing societal benefits. If one option is closed, such as the Mackenzie Valley Pipeline and Beaufort Sea/Delta resource, then the others may well become impossible. For example, can Canada afford to build both Arctic pipelines and the Labrador Pipeline?

Next we wish to draw attention to an address by Dr. Michael A. Goldberg called,

"Energy Supply and Economic Growth" which was presented as part of the H.R. MacMillan Lectures for 1971 in Vancouver, British Columbia. Dr. Goldberg makes the point that the cost of deferring a decision in a situation of uncertainty can be calculated, along with the likelihood that the decision could be a better one in the future when we had more information and experience to act upon (that is less uncertainty). I quote:

"These ideas relate to keeping our options open and to being willing to pay for the privilege of retaining the possibility of making a decision. There is a value to having alternate decisions open to us now and in the future. I suspect, particularly with investments like large-scale hydro dams (and pipelines), that we do foreclose a large number of options. In a world of rapid population and economic growth

Miss S. Mayo

1 I further suspect that these options are worth
2 retaining. The cost of foreclosing these options
3 should be included in the decision whether or
4 not we build these facilities, and if we do
5 build them the costs of precluding these future
6 decision points should be included in our
7 energy costs."

8 Indeed, there are uncertain-
9 ties about the Beaufort gas and oil options, even the
10 Minister of Indian & Northern Affairs has publicly
11 expressed doubt as to whether there is enough gas to
12 fill the presently proposed pipeline.

13 It is our position that this
14 Commission evaluate the costs of closing our options
15 if the Mackenzie Pipeline is built, and that these
16 costs be incorporated in our energy costs. It is our
17 subjective impression, however, that a deferral of
18 northern pipeline construction for a specified length
19 of time would be a just and wise course and one that
20 will permit us to extend our options in the future.

21 As conventional energy sources
22 now in use become increasingly expensive, we will be
23 forced to choose one of two broad directions: Either
24 to go heavily after frontier resources, such as Arctic
25 Gas and oil or Tar Sands development, in order to
26 permit "business as usual" to continue a little longer
27 -- which is what the Mackenzie Pipeline signifies --
28 or else to pursue reductions in energy use, increased
29 efficiency and substitutions for current sources based
30 upon renewable technologies. It is the position of

Miss S. Mayo

1 physicist and energy strategist Amory Lovins in his
2 paper,

3 "Energy Strategy: The Road Not Taken,"
4 written in February, 1976, that it will be impossible
5 to pursue both of these courses. Because of the
6 enormous capital expenditures involved in either
7 scenario, one precludes the other. (A copy of Mr.
8 Lovins' paper is appended to this brief). It is our
9 position that this either/or decision in energy
10 policy is substantially correct and that we must
11 therefore begin to bear on it other facts and values,
12 such as concerns for sustainability, for the environ-
13 ment, for justice, and for the quality of life in the
14 south and in the north.

15 It is worth noting here that
16 the Federal Government has a budget of \$113 million
17 for 1975-1976 for energy research and development.
18 Only 1.4% of that, or \$1.6 million, is for renewable
19 energy research and development, a meagre sum in spite
20 of the great potential of such technology. This
21 million and a bit spent on renewable energy research
22 is 1/10,000th of the cost of this pipeline. Has the
23 choice already been made in favor of a high energy
24 society?

25 We conclude our remarks by
26 emphasizing the desirability of a society based on
27 values other than the material ones which seem to
28 dominate so much of our own lifestyle. Values such as
29 status, speed, comfort and convenience almost always
30 take priority when they come in contact with other

Miss S. Mayo

1 more traditional values, including simplicity, diversity,
2 neighborliness, craftsmanship and humility.

3 Perhaps we as a nation should
4 develop techniques to assess what is enough or
5 sufficient in material terms. We strongly advocate
6 active participation of all citizens in any decision-
7 making process in Canada. A forum such as this is
8 essential for developing grass roots democracy. It is
9 concomitantly important to note that information is an
10 essential factor to any decision-making process. Broad
11 decisions in an energy policy are partially technical
12 in nature. It is reprehensible on the part of
13 scientists and technocrats to say that we, as citizens,
14 do not have the technical expertise to make decisions.
15 It is their job to provide us with data on the various
16 technical decisions which are open to us, and their
17 interpretation of the consequences. It is our position
18 that we as Canadians must have access to all technical
19 information related to Canada's energy policy, and that
20 we must have direct involvement in the political
21 decisions about the directions that policy will take.
22 The people of the north must also be part of this pro-
23 cess. They have values and a society they want to
24 preserve and determine. It is our position that native
25 land claims must be settled before pipeline construc-
26 tion.

27 Finally, it is our position
28 that the Federal Government allow for adequate and pro-
29 per involvement of the people of the north in determining
30 the terms under which the oil and gas exploration and

Miss S. Mayo
Miss E. Beale

pipeline construction may proceed.

Thank you.

(SUBMISSION BY ECOLOGY ACTION CENTRE -
MISS S. MAYO - MARKED EXHIBIT C-622)

(WITNESS ASIDE)

MR. WADDELL: The next brief,
sir, is from the Voice of Women and it will be given
by Elizabeth Beale, B-E-A-L-E. Elizabeth Beale?

MISS ELIZABETH BEALE, sworn:

THE WITNESS: Good evening.

The Voice of Women has over
the years been an effective tool for the political
education and organization of Canadian women. The
organization originated through the concern of women
over the implications of the nuclear arms race and
nuclear testing. Early activities included pioneering
efforts to promote peace research, and the hosting
of an International Women's Conference.

Throughout the '60s many
members of the Voice of Women were involved in the
political arena in elections through submitting
briefs to various government agencies, and by publicly
questioning many government decisions.

Current areas of interest
for members of the Voice of Women are concerned about
ecology, equality of human life, and the threat posed
by the continual emphasis on economic growth, and
human rights -- especially the rights of minority
groups. The Halifax group has been active in many of

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Miss E. Beale

1 these issues over the last year.

2 The Voice of Women in Halifax
3 is concerned about the rights of native women in the
4 Northwest Territories -- or native people, excuse me,
5 in the Northwest Territories, and the effect that the
6 development of the Mackenzie Valley Pipeline will have
7 on their lives, on the economy of the north, on the
8 environment, on the political climate, and on native
9 culture.

10 As Southern Canadians we
11 are also concerned about the implications^{that} development
12 of the Mackenzie Valley Pipeline will have for the
13 rest of Canada. While we realize that this Inquiry
14 is primarily directed to the effects of the pipeline
15 on the north, we hope that our concern with its
16 effect on Southern Canada will be considered by the
17 Commission.

18 Firstly, we would like to
19 discuss the rights of native people in the Mackenzie
20 Valley area. The Indian, Metis, and Inuit people
21 have been residents in the Mackenzie Valley since
22 time immemorial, until the end of the 19th century
23 Indians were able to retain their ancestral way of
24 life through trapping, hunting and fishing.

25 During the 19th century, the
26 process of British colonialism resulted in a push
27 westward in search of new resources and new land.
28 It was British tradition to recognize the title of
29 the original inhabitants to their ancestral land.
30 However, the term "title" had no common definition

Miss F. Beale

1 mutually understood by all concerned, as land owner-
2 ship was a concept foreign to Indian culture. For the
3 Indian, title was the right to use the land and its
4 riches, and to range freely through the country.
5 This title could be extinguished only by conquest
6 or purchase. Treaties or adhesions to treaties which
7 were negotiated in Canada after 1781 were attempts
8 at mutual agreements between white settlers and Indian
9 people. Most treaties, however, were signed only
10 after Indians had lost control of their land. Their
11 only choice was to lose their land with a treaty, or
12 lose their land without one. Gifts of cash and
13 promises of medical care, etc. were offered by
14 Federal Government in return.

15 Indians in the District of
16 Mackenzie in Northern Alberta and Saskatchewan
17 gradually came in contact with white settlers and
18 traders. With the discovery of gold in 1896 the push
19 northward began, and hundreds of prospectors travelled
20 up the Mackenzie Valley to the gold fields. Their
21 presence and the exploitation of mineral wealth
22 hastened the signing of Treaty 8 in 1899. This treaty
23 covered the area as far north as Great Slave Lake.

24 Between 1900 and 1920 there
25 were many incidents of starvation and epidemics among
26 Indian tribes. This was partly as a result of the
27 influx of white trappers, who often destroyed Indian
28 traplines and overtrapped the area. During this
29 period many tribes along the Mackenzie Valley wanted
30 to sign a treaty and so receive government assistance.

Miss E. Beale

Ottawa, however, felt that the value of the land did not seem to warrant the expense of signing a treaty.

However, in 1921 when oil was discovered at Norman Wells, the hesitation of making a treaty was overcome and Treaty 11 was signed. As Rene Fumoleau has outlined in his book,

"As long as this land shall last," many words of the treaty text, their meaning and the consequences were beyond the comprehension of northern Indians. In many areas, no attempt was made to explain the terms of the treaty. In both treaties a clause reads:

"Said Indians do hereby cede, release, surrender, and yield up to the Government of the Dominion of Canada all their rights, titles, and privileges whatsoever to the land."

Indians, however, regarded the treaties as pacts of peace and friendship.

In 1973 chiefs representing Indian Bands occupying land in the Mackenzie Valley area presented a caveat or declaration of prior interest on 450,000 square miles. This caveat was referred to the Supreme Court of the Northwest Territories and after hearing evidence of prior treaty signings, Mr. Justice Morrow ruled that Indians of the Mackenzie Valley had established a sufficient interest in the land to file a caveat.

Currently the Indian people are engaged in legal proceedings with the Federal

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Miss E. Beale

Government to establish ownership of this land in question. The Voice of Women feels most strongly that no development of the Mackenzie Valley Pipeline should take place until an equitable land settlement takes place.

The Canadian Government's action in settling the claims of native people would indicate their desire to see long-term planning in the north in the future. An equitable land settlement would give Indian people the opportunity to develop economic alternatives that would fit their needs and desires, as well as giving them the freedom from dependence on federal payments for subsistence. It would also ensure their cultural survival/ Most of native people. Most importantly, it would encourage increased political participation of native people in all levels of government in the north, and ensure that proposed future developments would take place only if they have the full support or are initiated by native people.

Secondly, the proposed development of the Mackenzie Valley Pipeline will also have a pronounced effect on the economy of the north. The proposed development is of enormous magnitude. If carried out in such a short period of time, it would be impossible to supply the necessary steel, machinery and pipes from Canadian sources. It would also introduce some structural disturbance into the Canadian industry. Employment that would be generated from the project would likely be of a short-term nature and would involve the

Miss E. Beale

1 importation of skilled labor from the south. The
2 possibilities of long-term employment for either white
3 or native people is rather limited.

4 Massive amounts of capital
5 will have to be made available to meet the expenditures
6 on this development. This will mean that funds will
7 be coming from foreign sources. This may not only
8 contribute to our rate of inflation and result in
9 some problems relating to the exchange rate, but it
10 also means an extension of foreign control in our
11 economy.

12 We feel most strongly that
13 it would not be in our interests to allow this to
14 happen.

15 Thirdly, we are disturbed
16 that this development, which would increase the
17 export of Canadian natural gas, is being proposed
18 without any reference to Canada's long-term energy
19 requirements. While none of us in the Voice of
20 Women in Halifax are experts on what a national energy
21 policy for Canada should be, we are concerned that
22 so little money has been spent on researching alter-
23 native renewable energy sources such as wind or
24 solar power. We do feel that more emphasis on develop-
25 ing new sources, or at least ^a more conservationist
26 attitude ^{towards} the use of our non-renewable resources
27 would make the development of the Mackenzie Valley
28 Pipeline less essential.

29 Fourthly, we are concerned
30 about the effects that development of such a pipeline

Miss E. Beale

women in
will have on/the north (on both native and white
women). Any development in the area is bound to
result in significant social upheaval. Women,
especially those who have the primary responsibility
for looking after children, are bound to suffer the
effects of such social upheaval, as it will affect
the family. We are concerned that the needs and
rights of women in the area will be given full con-
sideration.

In conclusion, we would like
to say a few words about the priorities of governments
in Canada, both federal and provincial, with regards
to the development of energy sources.

If one looks at policies over
the years, it seems that every time there's been some
kind of proposal for energy development, such as
the James Bay project for hydro-electric power in
Quebec, the development has gone ahead despite the
objections of people in the area. In general, it
has been the pattern to put the priority on maintaining
economic growth rather than on such things as human
rights or consideration of the social costs involved.
We are most concerned that the proposed development
of the Mackenzie Valley Pipeline will not follow this
pattern of development.

Thank you.

(SUBMISSION BY VOICE OF WOMEN - MISS E. BEALE -
MARKED EXHIBIT C-623)

(WITNESS ASIDE)

1 MR. WADDELL: Mr. Commissioner,
2 could we take a ten-minute break now for a cup of
3 coffee?

4 THE COMMISSIONER: Yes,
5 surely. Just before we do, Mr. Roland, the question
6 relating to whales and their movements from Mackenzie
7 Bay to Kugmallit Bay came up at the hearings held
8 in Tuktoyaktuk in March, and a number of people made
9 reference to Mr. Brodie's presence there in the early
10 '70s observing the movement of whales, and a number
11 of hunters from Tuktoyaktuk spoke on the subject.

12 Mr. Carter was there and I
13 think he would have a good recollection of the matter
14 that arose.

15 At any rate, when you're
16 speaking to Mr. Brodie, see if he's had a copy of the
17 transcript of proceedings at Tuktoyaktuk sent to him,
18 so that if he hasn't we can at least do that much and
19 get his comments.

20 I should say to the rest of
21 you this evening that we do not usually find the time
22 to hear the submissions of all of you who wish to
23 make submissions. It is unfortunately not possible to
24 hear all of you present your briefs in public at the
25 table at the front of the room; but I think that you
26 should not feel that your views will not be considered
27 because the briefs that you file with us, with Mr.
28 Waddell, will be examined by my staff and myself.
29 In any event, it must be apparent to you that in the
30 presentation of these briefs certain themes are

1 struck and it may well be that a good deal of what
2 you had intended to say, had we gotten to you,
3 has been said by others, though not in the words
4 you might yourself have chosen.

5 Now we'll take a ten-minute
6 break for coffee and then come back for a little
7 while and hear some further submissions in what
8 remains to us of the evening.

9 Oh, could I see Miss Crosby?

10 (PROCEEDINGS ADJOURNED FOR TEN MINUTES)

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(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, I'll call our hearing to order and ask Mr. Waddell to let us know who we'll be hearing from first now that we are under~~way~~ again.

MR. WADDELL: Mr. Commissioner, we'll hear from the Halifax Welfare Rights Organization. Gertrude Knight will give the brief.

MR. HOLLINGSWORTH: Mr. Commissioner, while Miss Knight is coming to the microphone, I wonder if it might be appropriate to clarify the meeting that was held between counsel and Dr. Brodie at the break for the sake of the record, and Mr. Carter is here to clarify if I get it wrong, but my understanding is this, that Dr. Brodie had an opportunity of reading most of the transcripts where Mr. Webb has testified and where Dr. Schwarz has testified. He hasn't had a chance to read Exhibit 507 which was Dr. Brodie's report as filed by Mr. Webb. He is going to be sent a copy of this by Commission counsel, and if he has any comment as to the totality of the evidence, including the exhibit, then he will write to Commission counsel who, I presume, will put it on the record and then if anyone wishes to cross-examine, arrangements can be made to have Dr. Brodie brought to Yellowknife.

THE COMMISSIONER: Excellent. I should say that that's what Mr. Roland said to me privately just before we got under~~way~~ a moment ago, so I'm glad you put that on the record. Mr. Hollingworth just restated what you told me, Mr. Roland, about Mr.

Miss G. Knight

1 Brodie. No need to say it again.

2 MR. ROLAND: Yes, that's
3 regular corporate efficiency, sir.

4 THE COMMISSIONER: Yes,
5 excuse me, ma'am, we just had a little business to
6 complete here, so you go ahead.

7
8 MISS GERTRUDE KNIGHT, sworn:

9 THE WITNESS: It is not for
10 Halifax Welfare Rights to instruct the Commission on the
11 ecological or economic effects of a transportation
12 corridor in the Mackenzie Valley. The Commission has
13 undoubtedly heard much expert advice on these matters
14 from all sides. We can, however, add our support to
15 the position of the native people of the Northwest
16 Territories, that no pipeline should be built until the
17 land claims of the native people are settled.

18 The building of the pipeline
19 and the development of the Mackenzie Valley transporta-
20 tion corridor must be negotiated with the native people,
21 for they are the people who must live with the results
22 of this development. Until they are guaranteed owner-
23 ship of their lands, decisions to permit industrial
24 development must not be made.

25 We also add our support to the
26 Dene Declaration. It demands a most basic human right--
27 the right to self-determination. When the native peoples
28 control their own future, then the problem of gas
29 pipelines and transportation corridors become capable
30 of solution. It will be a matter of anyone wishing to

Miss G. Knight

1 promote industrial development, having to negotiate
2 with the native people, and when they are negotiating
3 from a position of strength, then the native people can
4 protect their way of life.

5 While Halifax Welfare Rights
6 cannot predict the economic, ecological, or social
7 consequences of pipeline development in the north, our
8 knowledge of our own history tells us that the effects
9 of development in Canada had been the enrichment of
10 developments and the impoverishment and servitude of
11 those who are developed.

12 In Halifax, the destruction
13 of Africaville caused a massive dislocation of a whole
14 community, which, although it was economically weak, was
15 nevertheless a viable community in which people's
16 identities were rooted. Public housing development was
17 seen as a solution. While the housing itself may have
18 been physically better, the effect of this development
19 has been the destruction of a community and the dislo-
20 cation and alienation of its members.

21 It is probably true that one of
22 the reasons this community could so easily be destroyed
23 by redevelopment was because it was economically weak.

24 A just settlement to native
25 land claims/^{that}gives the native peoples control over
26 valuable resources, will give them economic strength in
27 relation to white society, to protect and maintain their
28 land and their way of life. It is too late to make
29 amends for the genocide we have committed against the
30 native peoples in the south of Canada, but we can and

Miss G. Knight
D. Pilkey

1 must ensure that we do not repeat these atrocities
2 against the people of the north.

3 Thank you, Mr. Berger.

4 (WITNESS ASIDE)

5 MR. WADDELL: Mr. Commissioner,
6 I'd like to file a brief from the Halifax Citadel New
7 Democratic Party, also a brief from Development and
8 Peace, Atlantic region, Halifax, and a brief from the
9 Diocese of Nova Scotia, Anglican Church of Canada, and
10 that brief was handed to me by Pauline MacDonald. I'd
11 like to file that. I'd like to call upon St. Paul's
12 Anglican Church and Dennis Pilkey, P-I-L-K-E-Y, Mr.
13 Pilkey, to present that brief.

14
15 DENNIS PILKEY, sworn:

16 THE WITNESS: Mr. Commissioner,
17 this submission from concerned members of St. Paul's
18 Church and supported by the rector and church wardens,
19 is presented in the name of Our Lord Jesus, to saving
20 activity and caring love for all people we are
21 committed.

22 From its inception in 1749,
23 St. Paul's Anglican Church has actively shown its
24 interest in the position of native peoples' rights in
25 Nova Scotia. This interest has gone beyond the bounds
26 of our own parish, as expressed in the maintenance of
27 a close contact with the northern situation, through
28 Bishop John Sperry, former Assistant Curate at St. Paul's.

29 In presenting this brief, we
30 recognize the present needs for the development of oil

D. Pilkey

and natural gas resources. We further recognize the complexity of the issues involved. We are not experts with easy answers. The brief, instead, raises a number of questions that we feel must be adequately and honestly resolved. Our main concern is that the long-term interests of the native peoples in this matter be better dealt with than evidenced through our ancestors and our own recent actions.

Specifically, we would ask that the government:

- 1) pioneer innovative, people-oriented ways of dealing with the inter-action between native and development interests;
- 2) work jointly with the native peoples to initiate fair land settlements, irrevocable except with the consent of the Indian and Inuit people;
- 3) consider organizational changes to minimize or eliminate internal conflicts of interest within the Department of Indian and Northern Affairs;
- 4) study the short-term implications of the Mackenzie Valley Pipeline in^{the} broader context of our long-term energy needs.

Mr. Commissioner, I am thankful for the opportunity to add this small pebble of interest to what is obviously a mountain of common concern. Our brief has already been submitted in more detailed fashion.

(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, I'd like to call next a brief from the Presbyterian

Rev. O. Channen

Church, of the Presbytery of Halifax and Lunenburg,
which was on our original list and that brief will be
presented by the Reverend Owen Channen.

REV. OWEN CHANNEN, sworn:

THE WITNESS: Mr. Justice

Berger, I have mailed copies of this brief to your
office in Ottawa and I have plenty more to leave with
your people here, so you will be happy to know that I
don't intend to read all of this to you tonight. I
simply would summarize it by saying that this is --
represents two things, I think. First, a call for
justice on the part of the -- and I don't like to use
this word "native peoples" because I regard myself as
a native person as well; I have no other country I can
claim to be my native land. However, apart from that,
we are very much concerned for the rights of these
people who have been here for much longer than we have.
And secondly, this brief represents a call for repentance.
I've heard, in fact, everything that is in here, but we,
I trust, are couching this in theological terms, and so
we look upon this as a call for repentance for our
prodigality, our prodigious waste of God's gifts to us
and to all mankind, and now it seems to me we want to go
and squander a lot more, for what purpose, I don't know.
But we're concerned with this prodigality and we look
upon our present economic difficulties as some sort of
a judgment that calls the people to repentance. So, if
I might just read the final statement here: "In this issue
now confronting our nation, we ought to sense God's call

Rev. O. Channen
A. Reynolds

1 to repentance. What an opportunity for us to respond.
2 Should not our response be the cancelling of the
3 Mackenzie Valley Pipeline? If we, as a people, are not
4 prepared to go that far, then surely in the name of
5 justice, we should delay any construction until the
6 outstanding issues surrounding the claims of the first
7 settlers of the Mackenzie Valley should be resolved,
8 not by any imposition of will, but by a thorough and
9 just consideration of these claims."

10 I thank you, sir. May God
11 bless you and may God give you the wisdom of Solomon
12 as you untangle this difficulty. Thank you.

13 (WITNESS ASIDE)

14 MR. WADDELL: Mr. Commissioner,
15 I'm afraid we're only going to have time for one more
16 brief tonight and there were a couple of other people
17 that indicated that they wished to present briefs and
18 I'm going to have to ask them to write to you, as Mr.
19 Roland said, as anyone else can do, to you at Mackenzie
20 Valley Pipeline Inquiry, Yellowknife, Northwest
21 Territories. I know you will get the brief and read it.
22 One of the briefs that was left with me I'll file with
23 our secretary, Miss Hutchinson. That's a brief from
24 Amnesty International, the Halifax group, and I'll file
25 that. The final brief, then, this evening we'll be
26 able to hear from, is from Development Education Resource
27 Society.

28
29 ANITA REYNOLDS, sworn:

30 THE WITNESS: Good evening.

A. Reynolds

1 My name is Anita Reynolds and I represent Development
2 Education Resource Services, which is a small, non-
3 profit organization that produces popular education
4 material, does social animation, and researches questions
5 of development and underdevelopment in Atlantic Canada
6 and globally.

7 We have our origins in a group
8 of regional offices of international development agencies,
9 for example, CCIC, Development and Peace, OXFAM, YMCA,
10 although we are quite autonomous of these agencies at
11 present.

12 Our experience in the interna-
13 tional development field has brought home one over-
14 whelming perception, that is, that what we look at as
15 underdevelopment in Third World countries, is in fact
16 a historically determined condition that has resulted
17 in many instances from the extension of economic and
18 political interests of western European powers.

19 The reorganization of the globe
20 into a system that makes the majority of the world's
21 people peripheral but very much locked in, is now a
22 clearly recognized reality. The evidence also suggests
23 that underdevelopment is progressive within this system
24 and can only be arrested by the complete transformation
25 of the same system.

26 With the very limited information
27 we have on the north, peripheralization and marginalization
28 has long since begun. The magnitude of the proposed
29 Mackenzie Valley Pipeline intensifies the penetration.
30 It cannot possibly be a vehicle for the development and

A. Reynolds

liberation of the Indian, Metis and Inuit of the Northwest Territories.

As we understand it, you are now in the fourth phase of your Inquiry, the social-economic phase. We would like to ask a very basic question. Have the native peoples gained any more power over their world as a result of this Inquiry and what do you propose that will increase their power from here on in? We ask this question because we wonder if the basis of the Inquiry was the consideration of the present situation of the peoples of the north and how their lives were to advance? Had the Inquiry begun with this premise, we doubt if there would be any ambiguity about the development of a pipeline at this time.

In our work, we proceed with the premise that peoples everywhere can and will reconstruct the economic and social order, according to their needs. We are confident that the human face will be seen in our systems, institutions, and technology. We are convinced that this reconstruction will be carried out by the people at the base, who still have a popular culture. It is inconceivable that monopoly capital or a centralized state apparatus can do this, since they are the very source of the alienation and underdevelopment in our present epoch.

Mr. Commissioner, as we understand it, the issue in the Yukon, Mackenzie Delta, and Mackenzie Valley, has its origins in the early contact and penetration of the peoples of America by European

A. Reynolds

commercial and political interests. What began as a trading arrangement with the Indian nations soon led to the underdevelopment of the peoples and nations of the hemisphere. In this, the native peoples of Canada have a similar historical experience to the people of Indo-China, (inaudible) , Tanzania, and the rest of the Third World.

Throughout this period, the centres may have shifted from London to New York, Stockholm or Tokyo and some of the peripheries have begun acting as subcentres to other peripheries, for example, Rio de Janeiro or (inaudible) . But the world system has largely maintained itself. Traditional sectors cannot be viewed as separate from the modern sectors. The former have been reshaped to produce labour and resources for the centres. So, in Bombay, women from South India will earn 20 cents a day carrying cement for the construction of a luxury hotel, the ownership of which can be traced to IT & T and the First National Bank and the Oovambu(?) people of (inaudible) will produce on contract labour for Falconbridge Nickel of Sudbury, Ontario.

In an excellently researched article for this magazine, Susan Hyrich(?) demonstrates how the labour of Indians and Inuit contributed to the wealth of the Hudsons's Bay Company, the same company that now operates, contrary to UN sanctions, lucrative fur enterprises in (inaudible) , again with the use of contract labour. Wages for these workers are the lowest in the country, shelter and working conditions

A. Reynolds

oppressive. Why do they work for the Bay?

"As Africans are increasingly restricted to smaller and smaller areas, areas which are unable to sustain their present number, let alone a growing population, they are more and more forced to look elsewhere for some means of livelihood. It is this process which guarantees a steady supply of cheap labour for the white-controlled economy, while an iron framework of passes, permits, and regulations renders the workforce powerless."

We understand that you have already been presented with testimonies regarding the operations of the multinationals in oppressing Third World conditions. We are making reference to them here to emphasize that the knowledge we have bears out the reasons why native peoples of the north want recognition of national rights before further negotiations are carried on.

The Chronicle Herald Mail Star," a virtual monopoly of the Dennis family on daily news in Nova Scotia, have recently been publishing, in bold print with black border on the front page, editorials entitled: "The Last Frontier", "A United Front", "Heritage and Trust", "The Fourth World". You might be forgiven with the morassive print you have to pour through if you thought they were talking about the north. In fact, the Dennis family are claiming the bed of the sea for Nova Scotia. "The Last Frontier" is a term that has been applied to the north, perhaps in one of the oil industry's adver-

A. Reynolds

1 tisements. The "Herald Star" group were referring to the
2 Continental Shelf.

3 The term, in both instances,
4 implies virgin territory and an ahistorical view, as if
5 there is no history of the north that goes back 20,000
6 years.

7 In the Nova Scotia case, the
8 expression might seem warranted, but in the context of
9 the editorial's high-flowing phrases and bombast, we
10 are encouraged to believe that control of the sea bed
11 will finally break our historical condition of under-
12 development and we have had our share of technological
13 panaceas in recent years; Fundy tidal power, nuclear
14 plants, heavy water plants, the Straight of Cancel,
15 and so on. None of these nor even acquiring the
16 resources of the sea bed suggests ^{the} transformation of
17 the very system that generates underdevelopment.
18 Similarly, development in the Mackenzie Valley might
19 sound credible if it was discussed in the context of a
20 total restructuring of our socio-economic life. At
21 present, we suggest that Canadian society is so
22 organized that it cannot have honest negotiations with
23 the original peoples of this country, nor for that
24 matter, the Third World peoples. The society, in fact,
25 is organized not only to prevent the articulation of
26 effective development strategies, but more importantly,
27 blocks movement toward the self-determination of peoples,
28 clearly the number one issue in today's world.

29 Without the rights and ^{the} resources
30 to determine their own future, there can be no genuine

A. Reynolds

1 negotiation. This then, is the fundamental challenge
2 of the native peoples of this country. If you really
3 want to negotiate, you will have to remake the very
4 basis of your society. Perhaps you, yourself, know
5 this, but your Inquiry^{no doubt} will be prevented from articulating
6 it in all its depth.

7 In concluding this presentation
8 then, we strongly support the native people of the
9 north in their efforts to determine their own future.

10 Thank you.

11 (WITNESS ASIDE)

12 MR. WADDELL: Mr. Commissioner,
13 that concludes the briefs for Halifax and for our
14 southern hearings. Perhaps I should tell you that I
15 think you know you have visited 10 southern cities,
16 starting in Vancouver on May the 9th and ending here
17 tonight in Halifax on June the 8th. We've held 37
18 sessions. We've heard from 375 people in person and
19 we've filed 71 briefs for a total of 446 briefs. We
20 estimate that there will be approximately 2,000 pages of
21 transcript material which we will be getting out to the
22 various cities that we've visited as soon as we can.
23 The hearings have been in four languages at different
24 points, not to mention the French of Mr. Roland and I.
25 That's the fifth, I think. Mr. Roland tells me that
26 we've shown that movie 19 times. Before I close, Mr.
27 Commissioner, I'd like to get on record, thanks to our
28 staff. This has been a very difficult job in such a
29 short period, especially to Mrs. Shirley Callard
30 in our Ottawa staff, to our secretary Miss Hutchinson,

THE COMMISSIONER: Mr. Roland?

MR. ROLAND: Sir, I've

THE COMMISSIONER: Well, ladies

We have held hearings in

The Mackenzie Valley is a long

We came to the south because

Three hundred and seventy-five

1 of you have presented briefs during these southern
2 hearings. I have tried to learn something from each
3 one of you, and I hope you have tried to learn something
4 from each other.

5 It should come as no surprise
6 that on each side opinions are strongly held, touching
7 as they do many of our nation's deepest concerns about
8 the development of the north, the environment, patterns
9 of energy consumption, and the rights of native people.

10 We have had a confrontation
11 of principles, of ideas and of theories at these
12 hearings. That is a good thing I believe, as long as
13 we are prepared to listen to one another, to consider
14 the opinions not only of those with whom we agree, but
15 also of those with whom we disagree.

16 Out of this debate we can seek
17 to establish constructive approaches to northern
18 development to recommend to the Government of Canada.

19 An unexpected dividend at these
20 hearings has been the contribution made by men and
21 women who have lived in the north and returned to their
22 homes in the south, such as Mr. Herfst, who spoke this
23 afternoon about his experience with the R.C.M.P. in
24 Inuvik and Yellowknife and who has made a presentation
25 to us on the whole subject of aboriginal rights. In
26 every city we have visited these men and women who have
27 lived in the north and returned to their homes here in
28 the south, have come to the hearings to tell us what
29 their own experience in the north has taught them and
30 to offer their views on the future of the north.

The debate for this last month has been worthwhile, if Canadians now have a greater awareness of the issues facing the north and all of us than they did before.

Certainly the country has shown a very great interest in the hearings. It proves that Canadians are not wired into their TV sets, but are willing to come out into the sunshine to discuss these questions that are so important to us all.

So the Inquiry stands adjourned until we reconvene in Yellowknife on Monday, June 21st at 1:00 p.m. to complete the last phase of the hearings.

Good night.

(SUBMISSION BY HALIFAX WELFARE RIGHTS - MISS
G. KNIGHT - MARKED EXHIBIT C-624)

(SUBMISSION OF ANGLICAN CHURCH, DIOCESE OF N.S.
MARKED EXHIBIT C-625)

(SUBMISSION OF DEVELOPMENT & PEACE, ATLANTIC
REGION, MARKED EXHIBIT C-626)

(SUBMISSION OF HALIFAX CITADEL N.D.P. MARKED
EXHIBIT C-627)

(SUBMISSION BY ST. PAUL'S ANGLICAN CHURCH -
D. PILKEY - MARKED EXHIBIT C-628)

(SUBMISSION BY PRESBYTERY OF HALIFAX & LUNENBERG
- REV. O. CHANNEN - MARKED EXHIBIT C-629)

(SUBMISSION BY AMNESTY INTERNATIONAL, HALIFAX
GROUP - A. REYNOLDS - MARKED EXHIBIT C-630)

(PROCEEDINGS ADJOURNED SINE DIE)

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Community 67

AUTHOR
Mackenzie Valley pipeline inquiry:

TITLE
Halifax, N.S. June 8, 1976

<small>DATE DUE</small>	<small>BORROWER'S NAME</small>

347
M835
Community 67

MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
 - (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE NORTHWEST TERRITORIES
- FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Toronto, Ont.

May 28, 1976.

PROCEEDINGS AT COMMUNITY HEARING

Volume 61

MACKENZIE VALLEY PIPELINE INQUIRY

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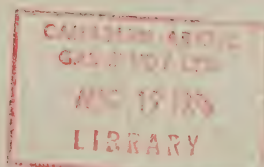
Fort Providence, N.W.T.

July 16, 1976

PROCEEDINGS AT COMMUNITY HEARING

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APPEARANCES:

Michael Jackson, Esq.,	for the Commission
Darryl Carter, Esq.,	
Vern L. Horte, Esq.,	
Art Wirth, Esq., and	
Al Workman, Esq.,	for Canadian Arctic Gas Pipeline Limited;
John Ellwood, Esq.,	for Foothills Pipe Lines Ltd.

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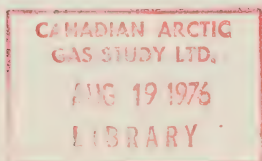
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Chief Albert CANADIEN	7826, 7894 7913
Jim THOM	7829, 7888 7909, 7917
Fred ELLEZE	7832, 7898
Ted LANDRY	7834, 7891
Gabe GARGAN	7836, 7904 7911
Joachim BONNETROUGE	7838, 7906
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Mrs. Harriet GEDDES	7842, 7915
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Community 68



Fort Providence, N.W.T.

July 16, 1976

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, I'll call our hearing to order this afternoon. I am Judge Berger, and I am here to find out what you, the people who live here in Fort Providence, have to say about the pipeline project.

Now, my job is to tell the Government of Canada what will happen here in the Mackenzie Valley if a pipeline is built to bring natural gas from the Arctic to markets in Southern Canada and the United States.

There are two companies that want to build a pipeline. One of them, Arctic Gas, wants to build a pipeline that would bring gas from Alaska and from the Mackenzie Delta along the Mackenzie Valley to the big cities and industries in Southern Canada and in the United States.

The other company, Foothills Pipe Lines, wants to build a pipeline that would bring natural gas from the Mackenzie Delta to the big cities and industries in Southern Canada.

So this Inquiry has been going on since March 3rd last year. We've been holding hearings in Yellowknife listening to the experts, but we've also spent many months in the villages and the towns of the Mackenzie Valley where the people live to find out what the people think about all of this, and we have just about been to every village

1 and settlement, every city and town in the Mackenzie
2 Valley, the Mackenzie Delta, and the Western Arctic,
3 and this is one of the very last towns that we will
4 be visiting. But we are here today and this evening
5 to listen to what you have to say, and then tomorrow
6 we go to Kakisa Lake to listen to the people there.

7 Do you want me to finish?

8 O.K. Maybe I should tell you that the Government of
9 Canada has said that we're not just to consider what
10 would happen if a gas pipeline were built along the
11 Mackenzie Valley. They say that if we build a gas
12 pipeline, then an oil pipeline will be built too, and
13 in fact the companies that have found gas in the
14 Mackenzie Delta -- Gulf, Shell and Imperial -- have
15 announced that they want to build an oil pipeline too
16 to bring oil from the Mackenzie Delta south along the
17 Mackenzie River to the markets in the south.

18 Now, we've been told that
19 this pipeline project will cost billions of dollars
20 and the Arctic Gas project/^{that}would bring gas from Alaska
21 and the Mackenzie Delta along the Mackenzie Valley
22 would be the most expensive project ever undertaken
23 by private enterprise anywhere in the world. So first
24 of all we want to know what you people think will
25 happen here, how you feel about it, because we have to
26 tell the government what the impact will be, what will
27 happen to the environment, to the economy and the
28 people of the north if the pipeline goes ahead.

29 Then, of course, we want you
30 to tell us what you feel should be done, if it does

1 go ahead, to ensure that people who live here in the
2 north get jobs, that they have the opportunity to go
3 into business to provide goods and services to the
4 pipeline companies if the government allows the project
5 to go ahead. We want also to know what you feel should
6 be done to protect your communities if the pipeline goes
7 ahead, and thousands of workers come in from Southern
8 Canada and the United States to build it.

9 Those are some of the things
10 we want to hear from you about, and if you have any
11 questions about the pipeline, we have representatives
12 of both companies here today and after we've listened to
13 what you have to say, we'll give them a chance to speak
14 too, and we have with us Mr. Horte, who is the president
15 of Canadian Arctic Gas Pipeline Limited -- that is
16 the company that has been formed to transport gas from
17 Alaska and from the Mackenzie Delta to Southern Canada
18 and the United States; and we have with us Mr. Ellwood
19 of Foothills Pipe Lines, that is the company that wants
20 to deliver gas from the Mackenzie Delta to Southern
21 Canada.

22 So this is your chance to
23 tell me, and through me, the government, what you think
24 about all this, and I think that that's enough for me,
25 and I think I should stop talking now.

26 (JOACHUM BONNETROUGE SWORN AS INTERPRETER)

27 (MR. BONNETROUGE INTERPRETS ABOVE)

28 THE COMMISSIONER: Well, I
29 understand we'll hear first from Mr. Malewski, the
30 vice-chairman of the Settlement Council, then from Chief

T. Malewski
Chief A. Canadien

1 Canadien, the Band Chief.

3 TED MALEWSKI, sworn:

4 THE WITNESS: Judge Berger,
5 ladies and gentlemen, on behalf of the Settlement
6 Council I want to thank Judge Berger for accepting our
7 invitation to hold community hearings in Fort Providence.
8 I guess after a few delays we've been able to get you
9 here, and thank you for coming. If there is anything
10 we can do to make your stay more pleasant, don't
11 hesitate to make your wishes known.

12 I'd like to introduce Albert
13 Canadien, the Band Chief and the settlement secretary.

14 (WITNESS ASIDE)

16 CHIEF ALBERT CANADIEN, sworn:

17 THE WITNESS: Thank you, Ted.
18 As chief of this community and on behalf of my people
19 that I represent, I'd like to welcome Mr. Berger, guests,
20 and members of the press here to the community.

21 Before I do go on, I haven't
22 got anything special to say. I have nothing prepared
23 except that I'd like to support the stand that most
24 Indian people have had, and I assume and I know that
25 you've heard this a dozen times over, and that is that
26 no development whatsoever takes place until such time
27 that the land settlement and everything pertaining to
28 it is settled with the Federal Government.

29 I say this because this is the
30 only way I feel that the native people in this north,

Chief A. Canadien

1 in this country that we live in will benefit from any
2 kind of development that is to take place up here.
3 In the past there has been exploration and what have you
4 up here, and in a sense the people are -- what they are
5 doing is taking what they can and then running away
6 with it, and not leaving too much for the people up here
7 to gain by it. I guess it's a necessary process of
8 progress, I guess, that a few things have to be destroyed,
9 that a few things that are destroyed is a necessary
10 part of our life; that you people have to understand.

11 A good example of this is the
12 day that the highway came into this community. I don't
13 remember or I can't say that there had been prior con-
14 sultation with the chief and the people in this community
15 before the highway did go through. It provided work
16 for a lot of people, but it was just for a period of
17 time, and the jobs given to the Indian people were cut-
18 ting brush. The lucky ones managed to hang onto their
19 jobs, and these people were equipment operators. The
20 government built houses and people moved in, and an
21 example of it is what you see today here. It's a fine
22 town when you first come into it, but the problems in
23 town become obvious after a short stay.

24 The greatest problem that we
25 have is alcoholism, like in the majority of the communi-
26 ties in the north. You have to understand that we as a
27 people are what you might say in a learning stage, we're
28 still learning to live or trying to live your way of
29 life. We're not saying that we're accepting it, and
30 we're not saying that it is a good thing.

Chief A. Canadien

1 Like I said earlier, progress
2 will come eventually. This we cannot stop, that we know
3 no matter what we do. It's probably on the drawing board.
4 But if it does come, we'd like it to come at a rate that
5 us native people can take it. We'd like to understand
6 why it is necessary. Things that are very commonplace
7 to you people every day may be a strange and new thing
8 for any native people to see. This is what we ask,
9 that the native people up here be given a chance to
10 participate, if nothing else, in what you plan to do.
11 But we ask that all these things take place, if ever
12 they will take place, only after the land claims issue
13 is settled, and this is my opinion and my feeling, and
14 that of my Band Councillors here that I represent.

15 As we go on with our hearing
16 today, there are questions I would like to ask of the
17 people representing the oil companies. These would
18 pertain to the necessary steps taken to ensure that
19 the environment and everything else is looked after,
20 and most of all, what we are interested in is if there
21 are going to be jobs created, we'd like to know what
22 it will be and we'd like to work like most people, but
23 not at cutting brush for a period of time and then that's
24 it for us. These are some of the things I would like
25 to know.

26 I'm sure that there is a lot
27 of people here, aside from the Band Council, and the
28 whole community, not only the native people but also
29 the non-native people in this community would like to
30 ask some questions of the oil companies.

Chief A. Canadien
J. Thom

I'd like to repeat my stand,
Mr. Berger, that no development does take place until
such time as the land claims issue is settled.

Thank you very much.

(WITNESS INTERPRETS ABOVE)

THE COMMISSIONER: Thank you
very much, chief. Does anyone else on the council
wish to say anything?

JIM THOM, sworn:

THE WITNESS: Mr. Justice
Berger, I'd like to present my brief to you on this
day as a gesture of friendship, and to a person who is
willing to hear our griefs, problems encountered in our
everyday life in this community.

Briefly, I'd like to give my
personal background. I was born and raised here in Fort
Providence since 1947, and have attended the R.C. Mission
till Grade 6, and moved on to Fort Smith for my Junior
High, and completed Grade 11.

During the summer months I
have worked at Pine Point Mines for five consecutive
summers doing labor jobs on the surface crew and some-
times ^{cutting} cut lines for all the surveying that's been done
in Pine Point Mines. I thought the money was good so
I stayed on with them for another six months, but doing
a labor job for the rest of my life, I thought I was a
little bit too young for that, so I decided to finish
off my High School in Sir John Franklin in Yellowknife
for a year and a half. I graduated from High School.

J. Thom

1 Also during that time I had
2 the opportunity to work with the C.B.C. as a casual
3 announcer-operator, during the time I attended school
4 in Yellowknife. Also I have operated the T.V. frontier
5 package during the summer weekends before the City of
6 Yellowknife had T.V. coverage from the south. From
7 then I attended NAIT in Edmonton for one-half semester
8 taking radio and T.V. arts. Since 1971 I have lived
9 here ever since.

10 Now I'd like to give you my
11 personal point of view of how a small community this
12 size could be disrupted by the so-called white man's
13 system. When the first local government was first
14 introduced into this community I attended leadership
15 courses and studied how a community should have the
16 input to the democratic system. During my training
17 stage I was elected Chairman of the Settlement Council
18 and there I have seen a person, individuals that have
19 taken to their own personal needs rather than to the
20 interests of the people. Well, with this kind of
21 system, it should never have been brought about, while
22 at the same time they have undermined the Band Council
23 while the Dene people are still the majority, and
24 traditionally the chief has always had a strong voice
25 on behalf of his people, and as such the people are
26 right now living in a vacuum and losing their culture,
27 plus their pride to be a Dene.

28 Also take housing, when it was
29 first introduced, all concerned people took great
30 interest, and when houses were given out ^{there} / was a total

J. Thom

1 lack of interest with no grievance or misgivings about
2 their future or for their children. These are prime
3 examples of how the government first introduced these
4 programs to the community and they were imposed on the
5 Dene people all during these years.

6 This system will never work
7 under the present conditions unless the Dene people,
8 being the majority, control their own system as they
9 see fit, not only for themselves but for their children
10 in the future.

11 I don't think these problems
12 or grievances will ever be solved overnight; but once
13 the Dene people are united, understand the meaning of
14 losing their own culture, their pride, and their
15 hopes for their children, will mean a step further
16 towards having a truly Dene community.

17 I realize that we'll have
18 very strong opposition, such as the Canadian Government,
19 and
20 /the oil companies, they're all trying to block our
21 efforts for a strong Dene strength, but once we overcome
22 this opposition I think we should be united. Nonetheless,
23 we need strong support from many other groups and or-
24 ganizations in the south to achieve a good Dene land
25 claim, a strong Dene organization of treaty, non-
26 status and Metis must be established with strong leader-
27 ship and control from this community.

28 I don't think our older people
29 have ever changed their position when they say, "This
30 is Dene land." They have been saying that ever since
the treaty was signed, and these words have been cast

J. Thom
F. Elleze

1 aside by our younger people and they only have left
2 their frustration and violence, not only to themselves
3 but also to the Dene people and their community. We
4 have yet to learn the wisdom of our older people when
5 they make it clear for us each day that we must act
6 now to have a good Dene land claim, rather than have
7 the government/^{to}decide our fate and our future.

8 So Justice Berger, bearing
9 this in mind, the possibility of stopping the pipeline
10 or gaining a good land settlement is if you'll listen
11 to the cause of all the Dene people. Thank you.

12 (WITNESS INTERPRETS HIS OWN SPEECH)

13 THE COMMISSIONER: Thank you.
14 I wonder if you would let us have the brief that you
15 read from so that we could make that part of the
16 Inquiry's permanent record?

17 (BRIEF BY J. THOM MARKED EXHIBIT C-631)

18 (WITNESS ASIDE)

19 (CHIEF ALBERT CANADIEN SWORN AS INTERPRETER)

20
21 FRED ELLEZE, sworn:

22 INTERPRETER BONNETROUGE: Albert Canadien
23 was just explaining a bit of the Inquiry and what it's
24 about and telling the people -- explaining a little
25 bit more to the people what Judge Berger is here for.

26 Frederick Elleze.

27 INTERPRETER CANADIEN: Mr.
28 Berger, Fred Elleze is a Band Councillor. He says what
29 he's about to say is short and that he's spent the maj-
30 ority of his life in the bush, and that he has been

F. Elleze

1 working for the past few years, ever since the highway
2 was here, but since then he has been working at odd
3 jobs now and then. When he does get a chance he goes
4 back out in the bush again.

5 Bush life is a good life for
6 us. We had nets and we had wild game to live by,
7 and I was brought up that way. He said he's spoken with
8 a lot of old people and a lot of old people have spoken
9 to him. All of them say that they want to live the
10 way they've been living, with no change.

11 For the future we're talking
12 about our children and their children, and if they are
13 to survive in this world among the white people, we
14 have to get everything right for them. This is what
15 we're saying. Even today we have our problems and
16 living is hard. This is what happens when we try to
17 do what the white man says and to live like they do.

18 After land claims, only then
19 whatever is to take place or whatever is to happen can
20 happen; but first of all, we have to get this land
21 claims issue settled.

22 Ever since this Inquiry started
23 and to the various meetings that he and the Band Council
24 have gone to, the majority of native people do not want
25 the development to start until land claims is settled,
26 and that the people in this community are of the same
27 opinion. ^{In} / the process of this construction, if it is
28 to go through, a lot of things will be destroyed --
29 creeks and where the beaver colonies are situated,
30 and mainly the environment part of it will probably be

F. Elleze
T. Landry
runs

1 destroyed, and the river/down from here and we have
2 to consider the people living along the river. Maybe
3 it is quite a ways from us, the pipeline is to -- it
4 will not affect us directly but we have to consider
5 other people that live in the north.

6 There maybe a lot of jobs
7 created by this, but the Indian people are promised
8 work, possibly cutting brush, and a few that will
9 probably drive trucks and that; but the jobs will not
10 be meaningful. Anybody can cut brush and that, but
11 if we are to get jobs, they've got to be meaningful
12 jobs and interesting enough to keep us occupied for
13 a while.

14 If community requests are not
15 listened to and that the land claims be settled before,
16 then we have no use for the pipeline. That's all I have
17 to say.

18 THE COMMISSIONER: Thank you,
19 Mr. Elleze.

20 (WITNESS ASIDE)

21 THE COMMISSIONER: Does any
22 other member of the council wish to speak at this time?
23

24 TED LANDRY, sworn:

25 THE INTERPRETER: Mr. Berger,
26 we've heard your story, we've heard about you, and
27 now that you're here I'd like to say a few words to you.
28

29 I'll give you a story of how
30 I grew up in this community. I was born in the bush.
I grew up in the bush and I had no training whatsoever

T. Landry

1 in the ways of the white man. I grew up in the bush
2 and lived in the bush, hunted and all that, until I was
3 28 years. Living in the bush was a good life right
4 then, and our lifestyle has deteriorated very much since
5 the houses were built in town and everybody came into
6 town to live. That is why I don't like living in this
7 community too long, and that I'm not accustomed to
8 eating store-bought food that much. I prefer food from
9 the land.

10 When I was a young man and we
11 lived in the bush, there was houses here with a few
12 white people, and the only buildings here were the ones
13 at the mission, and very few white people came around,
14 and not too many people knew too much about them.

15 Now that we've got the highway,
16 we get more people, more white people coming up and we're
17 sort of being overrun. These explorations and the seis-
18 mic lines that are criss-crossing all over the place,
19 over the traplines and everything, there's so many of
20 them that if you go hunting or anywhere, you'll get lost,
21 there are so many of them.

22 Maybe the white man thinks that
23 he's doing us a great favor for putting seismic lines
24 and all that; but it is not a good thing for us. All
25 these seismic lines running all over the place, and you
26 know that there's game at a certain area and you go
27 over there, and a line is running through, and there's
28 usually not very much game around that area.

29 The pipeline that is supposed
30 to be built, I wonder if it's a good thing for the people?

T. Landry

G. Gargan

1 A lot of people are probably thinking about it. The
2 majority of the Dene people don't want that, and we've
3 heard the stories over and over again.

4 If we are to say, "You can go
5 ahead
/with the pipeline and that," without any sort of
6 compensation or any sort of settlement, the people that
7 are to suffer would be our children and future genera-
8 tions of Dene children.

9 Mr. Berger, you're going to
10 be here in town today and possibly also tomorrow, so
11 maybe there are other things that will come up that I
12 would like to talk to you about. Meanwhile, thank you.

13 (WITNESS ASIDE)

14
15 GABE GARGAN, sworn:

16 THE WITNESS: Thank you, Mr.
17 Berger, for coming here. What I have to say is just a short
18 note that I wrote down.

19 What if the pipeline is built
20 in our land? What will become of us? Or our children?
21 There will be no future for them. In the old century
22 there was a flood, and it's been said that next time
23 there will be fire which will end the world. That's
24 why we're kind of afraid to have a pipeline in our
25 world which we are born on. There are a lot of enemies
26 who will try to destroy the pipeline, like they will
27 try to bomb it, like in Cuba anyone who has the
28 last gallon of gas will try to bomb it.

29 I also knew so far nobody
30 mentioned those cut lines all over Canada. It seems to

G. Gargan

1 me like the fire guards which didn't help at all.
2 Also I wanted to mention about water service which the
3 barge hauls the fuels to the States. That is good
4 because if the barge blew up or anything happens, it
5 will be on the river, which fire won't spread. I also
6 wanted to mention one more thing. Why don't you or
7 others leave the Dene alone and go back to the State
8 and stay there as long as you want?

9 If you want the north, you
10 could take one good look at it and take one acre to
11 your State and see if you'd get anything out of it,
12 snow or gas or oil or so on; and if you like it, come
13 over and enjoy yourself and others and see how long
14 they will last. The way I feel, it's most of the whites
15 that make rules, but you see that none of us Dene
16 Indians make rules. For once we will make the rules
17 of our land, and there will be no pipeline for once
18 only until the land claims settlement.

19 Thank you, Mr. Berger.

20 (INTERPRETER INTERPRETS ABOVE)

21 THE COMMISSIONER: Can we have
22 the written statement for the Inquiry's record, please?

23 (SUBMISSION BY G. GARGAN MARKED EXHIBIT C-632)

24 THE INTERPRETER: By the way this
25 is Gabe Gargan, a member of the Settlement Council.

26 (WITNESS ASIDE)

27 THE COMMISSIONER: Thank you.
28 Well, does anyone else on the council wish to say any-
29 thing now? Does anyone else from Fort Providence wish
30 to say anything at this time? If you wish to say anything,

J. Bonnetrouge

1 you can just come and sit here at the table where
2 you'll be comfortable and you can speak in English or
3 in Slavey, whatever suits you, and these people who
4 came with me, these people are here to record on tape
5 everything that is said so that it will be written down
6 and so that I won't forget it, and so that the govern-
7 ment won't forget it. The people at the back are from
8 the C.B.C. and from the northern newspapers, and these
9 gentlemen here are from the two pipeline companies.

10 But even though there's a gang
11 of them here, don't let that worry you. If you want to
12 say anything, just come up and sit down and it will be
13 fine with me.

14 We'll just wait a minute or two
15 and then if no one wishes to speak now we'll perhaps ask
16 the people from the pipeline companies to say a few
17 words.

18 All right, maybe we should
19 take a five minute break and just stretch our legs.

20 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

21 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

22 THE COMMISSIONER: Well, shall
23 we carry on then, ladies and gentlemen?

24 (CHIEF CANADIEN SPEAKS IN SLAVEY)

25

26 JOACHUM BONNETROUGE, resumed:

27 THE WITNESS: Mr. Berger, I also
28 don't have a formal sort of thing written down but I've
29 got a few points that I've jotted down, so I'd like to
30 talk about that a little bit.

J. Bonnetrouge

1 As you probably know, we,
2 the native people, are going through what we would
3 term violent times, violent in a sense that we feel that
4 we should talk to more people. We understand what we,
5 the native people want, but do other people hear us?

6 Like the chief has spoken a
7 while ago, he spoke quite correctly about our concerns,
8 our life. We love the Mackenzie River, that's our
9 life. It shelters us when it storms, and it feeds us
10 when there is hunger. It takes care of its children,
11 the native people. I just want to reiter-
12 ate what the chief said about our claims. What we
13 really want is people to try to understand who we are
14 and where we're trying to go, and if you, Mr. Berger,
15 say you will carry our message to the Canadian Government;
16 we can scream but when it storms you don't hear human
17 beings when they voice whatever their needs might be.

18 If the pipeline is built,
19 it will be a heck of a big storm, a storm in a
20 sense that socially we will be killed. I hate using
21 words like that, but like the chief said, our concerns
22 are for our future and we don't like to be pushed around
23 any more. We keep repeating ourselves maybe, till
24 all the people they probably think, "Oh, he's just
25 saying something just for show, sort of thing."

26 But I don't think we can ever
27 -- being human beings, we should learn to hear each
28 other and try to satisfy each other's needs to the best
29 of our ability. So that's the reason we keep repeating
30 ourselves, it seems, but we want this land claims to be

J. Bonnetrouge
T. Malewski

1 settled before we even think about consenting to a
2 pipeline. That's the message we, the native people,
3 believe that Mr. Berger, you can carry that to Parliament
4 in Ottawa.

(MR. BONNETROUGE TRANSLATES HIS SPEECH)

5 I'll probably make a few more
6 notes and present it to you, sir, maybe tonight or
7 maybe in Kakisa.

8 THE COMMISSIONER: Fine, thank
9 you.

10 (WITNESS ASIDE)

11
12 TED MALEWSKI, resumed:

13 THE WITNESS: Mr. Berger, as
14 a resident in this community, I can't help but think
15 and wonder how this community will be affected if the
16 pipeline should be built, and since we have representa-
17 tives of both oil companies here, perhaps we could
18 give, these people who have studied this for a long
19 time and could possibly give an outline as to how
20 Providence would be affected by the construction of that
21 pipeline.

22 THE COMMISSIONER: Fine. I
23 think that that's a good suggestion and we might spend
24 the rest of our time this afternoon considering what
25 the representatives of the pipeline companies have to
26 say. I want to make it clear, though, that this
27 hearing is for you people in Providence to tell me what
28 you think first of all. They're here to listen to
29 you, the pipeline people are here to listen to you and not
30 just to speak. We want to hear from them but I don't

T. Malewski
Mrs. M.R. Elleze

1 want any of you to think that we're closing this thing
2 off. If there is anybody who would like to say any-
3 thing now, that's fine. If you'd rather wait until this
4 evening, that's fine too. We'll be here this
5 evening and into the night as long as people want.

6 (WITNESS ASIDE)

7 THE COMMISSIONER: Yes, ma'am,
8 you take a seat if you'd like to say something. We'll
9 get to these gentlemen, don't worry, Mr. Malewski.

10
11 MRS. MARGARET ROSE ELLEZE, sworn:

12 CHIEF CANADIEN: This lady that
13 is about to speak is a housewife. Her name is Margaret
14 Rose Gargan -- pardon me, that was her maiden name --
15 Margaret Rose Elleze.

16 THE WITNESS: To start with,
17 I am a trapper's wife. My name is Margaret Rose Elleze.
18 I was born in the bush 28 years ago. The sisters brought
19 me in the mission, brought me up in the mission, and
20 in the summertime I would live back in the bush camp
21 with my parents.

22 My family and myself live in the
23 bush as much as possible, that is where we'd rather live
24 than in town. We have a little shack five miles past
25 Winter Crossing. That is where my husband fishes and
26 traps in the wintertime.

27 The white people that have
28 moved up north trapped on the same trapline that the
29 Dene people use, and the outcome of this is that there
30 is no game in our traps. My husband always used to

Mrs. M.E. Elleze
Mrs. H. Geddes

1 catch a lot of game, and this past winter we didn't
2 even get one lynx because of this.

3 About one month ago we went
4 to Wrigley Harbour. On our trip back we noticed that
5 there was a lot of oil on top of the water. Where is
6 this oil coming from? From the barges or where? Who
7 can explain this to us?

8 If the pipeline is built, what
9 happens if there is a forest fire? Our land would be
10 destroyed if this pipeline caught on fire.

11 I support the chief and Band
12 Council when they say, "No pipeline before land claims."

13 Thank you.

14 THE COMMISSIONER: Thank you
15 very much. Could we have your statement and keep it
16 for the record of the Inquiry, please?

17 A Yes.

18 (WITNESS ASIDE)

19 (INTERPRETER BONNETROUGE INTERPRETS ABOVE)

20 THE COMMISSIONER: Well, thank
21 you. Is there anyone else who would like to say anything
22 before we call on the pipeline people?

23 CHIEF CANADIEN: Next, the next
24 lady that is to give a presentation is Mrs. Harriet
25 Geddes and she is also a councillor on the Settlement
26 Council.

27
28 MRS. HARRIET GEDDES, sworn:

29 THE COMMISSIONER: Yes ma'am?

30 THE WITNESS: Mr. Berger, I'm

Mrs. H. Geddes

1 speaking on behalf of the Dene people. Being an Indian,
2 it's a hard life, no matter where you go there is
3 white people, we're always spit on and be cursed at.
4 If we wanted something done, nobody listens to us,
5 because I went through that ever since I was 17.

6 There is different jobs that
7 you could take, sometimes a real good job, but then
8 the white is always giving us a hard time. A lot of
9 times I have seen, I have worked^{here}/in the community with
10 the people, I have seen them take jobs but they could
11 only stay on it for at least a month or two; and when
12 they do miss a day or half a day, they always say,
13 "Well, he's just a lazy Indian."

14 So how do you expect the native
15 people to live white man's way? The only reason that
16 I've said this is because I've struggled that myself.
17 A lot of time I was given a dirty job but I had to find ways
18 to fight my way through. It was hard, but a lot of the
19 native people never did. I think that's the reason why
20 a lot of them never stick to their job, because they
21 just couldn't face what they have to face -- the whites
22 have to say.

23 You guys are talking about
24 building a pipeline. I'd sure like to see the native
25 people get the benefit of it, like the chief said.
26 That's what I'd like to see, and I'd like to see the
27 land claims settled before anything take place.

28 The population here is at least
29 native, 650; white is about 150. Of that 650, there
30 is at least 30 that's got a job, some are six months,

Mrs. H. Geddes

1 some are full-time. The rest make their living off
2 the land. I hate to see the land destroyed on account
3 of the pipeline, if it does go through.

4 What we have to think about now
5 is our young children, what kind of future they're
6 going to have. So I don't like to see the Northwest
7 Territories destroyed like they did in the south,
8 because that's what keeps us living, being a native
9 up in the north. So we've really got a lot to think
10 about, especially the pipeline, because it's not going
11 to affect just one person, it's going to affect the
12 whole people in the Northwest Territories.

13 That's all I have to say.

14 (INTERPRETER INTERPRETS ABOVE)

15 THE COMMISSIONER: Thank you,
16 Mrs. Geddes.

17 (WITNESS ASIDE)

18 THE COMMISSIONER: Now, anyone
19 else? I think then we'll take the time that we have
20 before supper to hear from the representatives of the
21 pipeline companies and M r. Horte, if you or a member
22 of your party wants to just chat generally about the
23 project, or deal with some of the questions that have
24 been raised, you're certainly welcome to do so now.

25 MR. CARTER: Sir, as you've
26 said, Mr. Horte is the president of Arctic Gas, and
27 for the benefit of the people here I'd also introduce
28 Mr. Art Wirth, he's a vice-president, and he's in
29 charge of construction and engineering, and Mr. Horte
30 might wish him to speak to ^{some of} those areas, and also as

V.L. Horte

1 some people may know, Mr. Workman is here as well, he's in
2 the Yellowknife Office of Arctic Gas.

3 THE COMMISSIONER: We know him
4 well.

5 VERNON L. HORTE, resumed:
6 THE WITNESS: Well, thank you,

7 Justice Berger. I think, as you so well put it a few
8 moments earlier, this community hearing is really not
9 a hearing, I would think, to hear a great deal from
10 the pipeline company. You've spent months hearing that
11 side of the story in your formal hearings and also in
12 your community hearings.

13 I think I would like to, at the
14 outset, say that I very much appreciate the opportunity
15 of being able to be here today to listen to the feelings,
16 the concerns, the aspirations of the people of this
17 community, because you know, I think it's very under-
18 standable to put yourself -- try and put yourself in
19 their shoes and be faced with something that's as large
20 and as big as this pipeline will be, if it is built,
21 and to have great concerns about what effect will
22 have on your future life.

23 I can only say that while there
24 have been and undoubtedly will continue to be misunder-
25 standings and abuse, I think, between races, and parti-
26 cularly from the white side that I think one comment I
27 would make is that I think we are in a more enlightened
28 age, I think that many of us who are white, through
29 discussions like this, much through your hearings, sir,
30 have learned a great deal and have a much better
appreciation of the problem that we would face, that

V.L. Horte

1 we all would face, hopefully, together if a pipeline
2 project is to be built.

3 I was particularly impressed
4 in hearing the comments so far about the concerns and
5 the jobs and the fact that the jobs will be short-
6 term jobs, that it will move on, they will be the labor-
7 ing type jobs, the menial tasks that the native people
8 will be given the opportunity to work at, and really
9 I think what was being said is that the white man will
10 take all -- the concern is that the white man will end
11 up with the big jobs, will end up with the gravy and
12 the natives will be left with very little.

13 Well, I can only say
14 certainly, I don't think a project in this part of
15 the world and in this day and age can really possibly
16 hope to survive and operate on such a concept, and
17 certainly it is the concept of our project that if
18 this pipeline is built we intend to do everything within
19 our power to make it possible for the native to par-
20 ticipate -- and I don't mean just in the construction
21 jobs because many of the construction jobs will be of
22 the shorter term, but I am talking particularly in
23 the longer term jobs, and not only on the pipeline but
24 in the other activities that will take place.

25 We see certainly with the
26 other people we work with in the other industries that
27 their attitude, I believe, is very similar to that that
28 I am expressing. Obviously I can only express it for
29 the pipeline company, and we will definitely do every-
30 thing we can to see that the opportunities are there,

V.L. Horte

1 and when I say that, I refer to training programs.
2 We don't expect people to be able to walk into the more
3 technical jobs and senior jobs on the pipeline. There
4 has to be a transition period. But we do assure you
5 this, that those that wish to learn-- and I'm not saying
6 necessarily that they should or that they all will --
7 but for those that wish that opportunity we will provide
8 the training, we will try and make the training fit
9 in with the native lifestyle. We intend to see natives
10 get into the senior jobs; that will take time, but
11 certainly that is the goal of the pipeline company, and
12 I think a very sound goal if in fact we are to be good
13 citizens in this country, I think we have to be concerned
14 about this country and the people who live in it, and
15 who have lived here forever.

16 Now, I can't really say much
17 more, when it comes, sir, to the land claim question;
18 in that area, I can only say to you that we are very
19 sympathetic to that and that we say and have said very
20 strongly in Ottawa that we believe there must be a
21 very just and reasonable settlement of the land claims
22 at the earliest possible date.

23 Just one further comment,
24 though, that I at least, for what it is worth, do not
25 believe that the land claims are the complete solution
26 to the problem of the north. There must be for a growing
27 population, for your children, for other children in
28 the north, an opportunity, some form of economic oppor-
29 tunity must be here if in fact it seems to me that you
30 are to realize the very fine goals and objectives you

V.L. Horte

1 have with respect to your own culture and other things.
2 Now ^{that's} only being expressed as a personal belief, and
3 Justice Berger has heard a great deal in this area from
4 many sides, and I'm sure he's going to have to weigh
5 all of these considerations in his ultimate decision.

6 I would say that we are here
7 to answer more specifically, if you have specific ques-
8 tions we will try to the very best of our ability -- and
9 I don't think you should be concerned about the type of
10 question. We appreciate that it's been impossible for
11 you people to obtain a good understanding of the pipeline
12 operation, etc., so that I would suggest that anything
13 in that area that comes to your mind, we would very much
14 appreciate trying to explain.

15 As was mentioned earlier, I
16 have with me Art Wirth, who is our vice-president of
17 engineering and construction, and Art has been very
18 much involved with a part of our activity that probably
19 comes in the closest proximity to Fort Providence, and
20 that is the proposal that we have for building a staging
21 area in the Axe Point area, and that is some distance
22 away from here, I think some 40 or 50 miles, and that
23 is probably the closest our actual construction activity
24 comes to your community. But still in all it is within
25 that proximity. That in itself in the early stages
26 during the construction phase offers job opportunities,
27 the opportunity there for some training, and it also
28 offers a potential for interaction in problems in the
29 community. So we would be very happy to answer
30 questions in that area, and Justice Berger, if you

V.L. Horte
A. Wirth

1 would like, we are very happy to have Art Wirth describe
2 more fully than I have just what is going to be entailed
3 at that facility over what period of time, the
4 number of people and how we propose that camp facility
5 to operate.

6 With that I think I'll call that
7 good, sir. Thank you.

8 (WITNESS ASIDE)

9 THE COMMISSIONER: Can you do
10 justice to that, Mr. Bonnetrouge?

11 (MR. BONNETROUGE INTERPRETS ABOVE)

12 THE COMMISSIONER: We might
13 hear from Mr. Wirth, but to be fair about this, Mr.
14 Ellwood, would you like to say something now or would
15 you like to discuss your Axe Point? Well, I tell you
16 what, you --

17 MR. ELLWOOD: Perhaps you should
18 let Mr. Wirth go first on the Axe Point--

19 THE COMMISSIONER: O.K.

20 MR. ELLWOOD: -- because he
21 knows that much better than I do.

22 THE COMMISSIONER: O.K., fine.
23 Well, Mr. Wirth, just step up there, sit down there
24 and we'll carry on.

25
26 ART WIRTH, sworn:

27 THE COMMISSIONER: We'll hear
28 from Mr. Wirth and then from Mr. Ellwood, and I know
29 that it's getting close to supper time, but maybe we
30 could hear these gentlemen now and see how far we

A. Wirth

1 get before supper. So carry on, sir.

2 THE WITNESS: Justice Berger,
3 would it help if I pause periodically for the transla-
4 tion to take place?

5 THE COMMISSIONER: That's up
6 to Mr. Bonnetrouge. Yes, pause periodically then.

7 THE WITNESS: Justice Berger,
8 Chief Albert, members of your council, I'm particularly
9 grateful for the opportunity of being able to be here
10 today. I've been very impressed with the sincerity
11 of your comments. I was particularly impressed with
12 the sincerity with which Harriet Geddes spoke.

13 Mr. Commissioner, before I
14 get to Axe Point, I'd like to digress and make a few
15 other comments, if I may.

16 It pained me very much as a
17 Canadian, as a fellow Canadian of yours, to sit here and have
18 Harriet speak as she did with the sincerity that she
19 did, and knowing from some of my personal relationships
20 with people that what she said indeed had a basis.

21 As was the case with Mr. Horte,
22 I would prefer not to elaborate too much on Axe Point
23 or any other part of the construction activities. I would
24 propose to make some comments and then afford people
25 the opportunity, Mr. Commissioner, to ask questions in
26 whatever detail they wish.

27 Our construction project in
28 total will ^{require} approximately 8,000 construction workers at
29 the peak of construction. Approximately 60% of the
30 construction work falls into the category of being

A. Wirth

1 unskilled and semi-skilled work, with about 40% of the
2 construction work requiring craftsmen of a more skilled
3 category. The more skilled crafts involved in pipeline
4 and compressor station construction work include welders,
5 heavy equipment operators, other equipment operators,
6 electricians, instrumentation type mechanics.

7 I very much feel as Mr. Horte
8 does, that our project can provide the opportunity dur-
9 ing construction for all those that wish to learn and
10 work to do so within the limitations of their desires
11 and their capabilities. I would also however feel
12 that your ambitions and desires should go beyond the
13 construction part of the project and
14 your motivation should be to want to aspire to and learn to
15 become part of the operation and maintenance activities.

16 Let me pause here, if I might,
17 Mr. Commissioner.

18 (MR. BONNETROUGE INTERPRETS ABOVE)

19 THE WITNESS: Mr. Commissioner, I'd
20 like to next make a few comments with respect to our
21 Axe Point plans and I'd like to put that in the context
22 of our more total river shipping plans.

23 Our project will require the
24 movement of approximately 1½ million tons of materials
25 and equipment down the Mackenzie River. That movement
26 of 1½ million tons will need to occur over a three-year
27 period. It is our plan to move about one-half of
28 that 1½ million tons through Hay River, and one-half would
29 be/750 thousand tons. We would further plan to provide
30 by building a road from the Mackenzie Highway to a

A. Wirth

1 location at Axe Point, then provide storage facilities
2 and other facilities that would give us the capability
3 to move again of that 1½ million tons, about 500,000
4 through Axe Point. The remaining portion of the 1½
5 million tons, which amounts to, if my arithmetic is
6 correct as I've gone along here, which would amount
7 to about 250,000 tons through Fort Simpson.

8 Coming back to Axe Point,
9 of the 500,000 tons that would move through Axe Point
10 over a three-year period, the movements during the peak
11 year would amount to about 200,000 tons. In order
12 to accommodate the movement of that amount of material
13 and equipment from Axe Point, we will require land
14 amounting to about somewhere between 130 and 150 acres,
15 depending on what type of airstrip one provides.

16 THE COMMISSIONER: That's at
17 Axe Point?

18 A That's at Axe Point, yes.

19 Q How far is Axe Point
20 south of Fort Simpson? You said it's 40 miles west of
21 here.

22 A Justice Berger, I could
23 go to a map and scale it off. I think it's approximately
24 120 miles, that's pretty close.

25 Q O.K.

26 A Perhaps I might pause here
27 and let Joe catch up.

28 (MR. BONNETROUGE INTERPRETS ABOVE)

29 A The facilities at Axe
30 Point would include a padded area for the storage of

A. Wirth

1 pipe and other materials that can be stored outside.
2 There would be tankage and other provisions for the
3 storage of petroleum products. There would also be cov-
4 ered storage for those materials which would need to
5 be stored in a sheltered manner.

6 Camp facilities would be pro-
7 vided. Those camp facilities would be self-contained.
8 We estimate that during the winter months we would,
9 over that three-year period, average approximately 70
10 employees, and during the summer shipping season would
11 average -- the average number of employees would be in
12 the order of about 150.

13 In addition to those 70 winter-
14 time employees, and about 150 summertime employees,
15 during the three periods when we'd be shipping materials
16 to and from Axe Point, there would also be construction
17 work required to put in place the facilities. We
18 expect that the construction of the facilities at Axe
19 Point would take place over a six to eight-month period
20 and would involve the employment of some 150 to 200
21 people.

22 It is our opinion, and very
23 much my feeling that Axe Point would provide for the
24 people of Providence the opportunity to work at a
25 variety of jobs; and let me pause there, Mr.
26 Commissioner.

27 (MR. BONNETROUGE INTERPRETS ABOVE)

28 A Mr. Commissioner, I have
29 only perhaps one of two other points I'd like to make.
30 Because Axe Point is only some 35 to 40 miles from Fort

A. Wirth

1 Providence, I think it's very possible and very
2 practical for our project to work with the people
3 at Providence and develop an arrangement whereby people
4 can work at Axe Point for a period of time and let
5 me refer to this as a flexible schedule, work at Axe
6 Point for a period of time, come back to Providence
7 and then come back to Axe Point to continue with their
8 employment. In order to make that kind of an arrange-
9 ment workable, it's necessary to do it in a manner so
10 that the project needs can be looked after with some
11 assurance of continuity, and that would probably require
12 that we have some system established in Providence so
13 that this could be handled.

14 Our project is very prepared
15 and ready to work with people in Fort Providence to
16 develop such a working arrangement. Mr. Commissioner,
17 those are my comments. I'd be very pleased to try to
18 answer any questions that anyone may have.

19 (MR BONNETROUGE INTERPRETS ABOVE)

20 CHIEF CANADIEN: This proposal
21 at Axe Point, I think we should or at least you should
22 make it clear to the people that this is only a proposal
23 and that this will happen if and when you have the
24 go-ahead for the pipeline, because I assume some people
25 don't understand and they think that -- you know.

26 A Yes, thank you, Chief
27 Albert. Of course, anything Mr. Horte or I have said
28 about our plans is totally dependent upon our project
29 being approved, and all my comments with respect to Axe
30 Point can only be made to happen if indeed our project

A. Wirth

1 is approved.

2 (MR. BONNETROUGE INTERPRETS ABOVE)

3 MR. COLLINSON: You realize Axe Point
4 has already taking an effect on some of the operations
5 around here already?

6 THE COMMISSIONER: Well, let's
7 -- I didn't quite understand the significance of that,
8 but maybe we could do this. There's a gentleman here
9 from Fort Simpson who wants to ask some questions about
10 Axe Point, and he's here because owing to a misunder-
11 standing he thought that some other people would be
12 here. But I understand that some people want to go to
13 supper so if Mr. Erian, if you want to ask some questions
14 now I think you might as well. I gather you have to
15 get a plane and get back home. I think we might do that
16 and then stop for supper and then come back at eight
17 o'clock and we can carry on with this discussion, Mr.
18 Wirth and Mr. Ellwood, but maybe to help clear you out,
19 Mr. Erian, we'll hear your questions and then whatever
20 is said tonight about Axe Point can be the basis for
21 a discussion at the formal hearings in Yellowknife in the
22 next week or in August when we assemble all these
23 people. So if that's all right, maybe just take a seat
24 at the end of the table at a microphone and -- Mr.
25 Erian is the president of the Chamber of Commerce, and
26 like Mr. Horte, he's already been sworn before the
27 Inquiry in the past.

28 Mr. Bonnetrouge, what I suggest
29 we do is let Mr. Erian and Mr. Horte and Mr.
30 Wirth discuss the matter, and at the end of the discussion

A. Wirth

G. Erian

1 maybe I'll try to summarize it and you can translate
2 my summary so that you don't have everybody in Providence
3 listening to things about Fort Simpson which maybe
4 they're not terribly interested in. Let's see how we
5 get on, so you carry on, sir.

6 (WITNESS ASIDE)

7
8 GORDON ERIAN, resumed:

9 THE WITNESS: I just want to
10 clarify one thing. I'm the president of the Northwest
11 Territories Chamber of Commerce now, not Fort
12 Simpson's president.

13 THE COMMISSIONER: Right. Well
14 that's fine.

15 A The other thing is that
16 our Chamber when they heard that Arctic Gas and Foothills
17 were planning to develop an area at Axe Point rather
18 than using the facilities totally of Hay River and Fort
19 Simpson, were a little confused. We understood that
20 when the pipeline was originally proposed in March of
21 '74, I recall a statement from Arctic Gas saying that
22 they would not develop any new facilities in the way of
23 settlements or communities other than the existing ones,
24 and from what Mr. Wirth just said of Axe Point, it
25 would be my understanding that putting between 70 and
26 150 men into a place is what I would call a small
27 settlement, and I'm sure to develop 130 to 150 acres
28 that can handle 750,000 tons would cost in the neighbor-
29 hood of 80 to \$90 million, and that's a fairly hefty
30 asset for a settlement, and I don't think that a

G. Erian
J. Ellwood

1 facility of that nature would be abandoned after the
2 3-year period that it was used. IN essence, what I'm
3 saying is this, that Hay River and Fort Simpson are
4 willing to develop areas; Hay River would develop
5 Vale Island, and Fort Simpson would develop an area
6 around our Snye that would be capable of 300 acres
7 of staging and 1.6 million tons of freight and equipment
8 that the pipeline would require to move during three
9 years. What I'm wondering is why Arctic Gas and Foot-
10 hills propose to move to Axe Point?

11 I understand the concept of
12 having an alternative rather than using totally one
13 area such as Hay River, to have a contingency or sort
14 of a second door to go through, is obviously intelligent.
15 I don't see the reason for moving to Axe Point rather
16 than moving, say, 50% of it ^{through} Fort Simpson.

17 THE COMMISSIONER: Well, Mr. Erian,
18 maybe we'd let Mr. Ellwood join Mr. Wirth at the
19 table. He represents Foothills. I think that Foothills
20 all along has proposed to use Axe Point, whatever the
21 merits of Axe Point they've at least been consistent,
22 I think. Do you want to say anything about your
23 Axe Point situation, and then maybe both of you could
24 comment on Mr. Erian's --

25 (WITNESS ASIDE)

26
27 JOHN ELLWOOD, resumed:

28 THE WITNESS: The facilities
29 that Mr. Wirth described a moment ago are similar for
30 our project, only smaller in scale in our case. Our

J. Ellwood
A. Wirth

1 total tonnage amounts to just over one million tons,
2 as opposed to the 1½, and therefore there is a propor-
3 tionate reduction in the area required and the manpower
4 required to operate the facility. Other than that,
5 the two plans are basically the same.

6 In developing a logistics plan
7 for the project, our construction and logistics person-
8 nel in Calgary looked at the Northwest Territories to
9 find what was for them the best means of moving the
10 material into place in the short time frame that is
11 available, and in their opinion Axe Point was the place.

12 The Communities of Hay River
13 and Fort Simpson were then selected as alternate logis-
14 tics centres, and it is our intention to use them to
15 their capacity and to develop the Axe Point area to
16 take all the overflow. It is not our intention to
17 develop a major terminal or barging facility in
18 any of the communities now. In our opinion, such a
19 facility will be excess of unneeded when construction
20 is complete and therefore would be of no use to the
21 community.

22 (WITNESS ASIDE)

23 THE COMMISSIONER: O.K., Mr.
24 Wirth, do you want to address the points that Mr.
25 Erian made?

26
27 ART WIRTH, resumed:

28 THE WITNESS: Yes, Mr.
29 Commissioner. I think you made perhaps three or
30 four points that I'll try to recall and respond to.

A. Wirth

One of the points you made was that the facility at Axe Point might cost in the order of 80 to \$90 million and you then commented to the effect that it constituted the establishment of a significant sized community. Our estimate of the type of facilities that we would propose to put in place don't approach that type of dollar number.

I indicated during my remarks that we would be establishing a self-contained camp that would be able to accommodate in the order of 200 people. A camp construction type or barge-loading operation is really no different than any other construction activity on the pipeline project that is accommodated through a camp setup. We're prepared to --

THE COMMISSIONER: Excuse me, Mr. Wirth. Sorry to interrupt you but Mr. Bonnetrouge reminded me that we really hadn't explained what was going on here. Just give me a moment.

What happened -- and you can translate this, Mr. Bonnetrouge -- is that to bring all the pipe up to build this pipeline and all the other equipment the companies were -- at least Arctic Gas, was going to bring it up by train and by truck to Hay River and then put it on barges to bring down the Mackenzie River. But now they say that they think it's a better idea to bring some of it right up the Mackenzie along the highway to Axe Point and put it on barges at Axe Point, and Mr. Erian is from Fort Simpson and he feels that means that there will be fewer jobs and fewer -- less development take place at Fort Simpson than there

A. Wirth.

1 would have been under the original proposal, and he's
2 concerned about it.

3 That's not really doing justice
4 to this discussion, but maybe it could do for now. Do
5 you want to translate that?

6 (MR. BONNETROUGE TRANSLATES ABOVE)

7 THE COMMISSIONER: Arctic Gas,
8 to get all that pipe and all that material down the
9 river, has to bring it by railway and by truck to the
10 river and then put it on barges. Now, you can put it
11 on -- you can take it off the railway or off the truck,
12 and put it on a barge at Hay River and send it down,
13 or you can bring it by truck right up to Fort Simpson
14 and put it on a barge and send it down.

15 The Chamber of Commerce in
16 Hay River and Fort Simpson said, "Fine, that means that
17 there will be a lot of business coming to Fort Simpson,
18 coming to Hay River, and a lot of work for us."

19 Now the companies say, "Well,
20 we'll drop some of it off on the barges at Hay River,
21 we'll truck some of it to Fort Simpson and drop it off
22 on the barges there, but we're going to take an awful
23 lot of it to Axe Point right in the middle and drop it
24 off on the barges there." That's what the big fight
25 is about right now. I think I've got it right.

26 (MR. BONNETROUGE TRANSLATES ABOVE)

27 THE COMMISSIONER: O.K. Now I
28 interrupted you, sir, so carry right on.

29 A Thank you for your help,
30 Mr. Commissioner. I've forgot where I was.

A. Wirth

1 Yes, I believe I was
2 trying to make the point that it was really no different
3 than any other construction camp setup.

4 We would be prepared to, and
5 would be able to establish an operation at Axe Point
6 that would be temporary in nature, if that was the wish
7 of those people that need to be a party to that decision
8 taking process, like the Commissioner and the Territorial
9 Government, we'd be prepared to put in place the
10 facilities that are temporary and can be essentially
11 removed at the completion of the job. I say "essen-
12 tially". It would not be practical to remove the
13 facilities totally. For example, I don't think it would
14 be very practical to pick up all of the gravel that's
15 been used to put a pad in place, or a 15-mile road.
16 But the camps proper, the utility facilities, the
17 sewage treatment facilities, those kind of facilities
18 we'd be able to design and put in place in a manner
19 such as they could be removed.

20 If it was the wishes of those
21 people that need to be party to the decision-making that
22 that be so, we'd be prepared to handle it that way.

23 Q So that there would be
24 nothing left when it was all over, if that's the
25 way the government wanted it.

26 A Yes. With the qualifications
27 that I was trying to incorporate, Mr. Commissioner.

28 Q Yes, the gravel and so on.

29 A Right.

30 Q But Mr. Erian is saying

A. Wirth

1 that, as I understand him, that with all this activity
2 going on there, you would be bound to have a new settlement
3 spring up. Someone might establish a store; somebody
4 might establish some other kind of business there, and
5 he said that it doesn't stand to reason that there's
6 any real expectation that this facility would be aban-
7 doned once the pipeline was in the ground.

8 Do you want to comment on that?
9 Do you have a policy on that? I take it you're using
10 Axe Point because you think it's cheaper, but on the
11 point he raised about a new settlement, you giving birth
12 to a new settlement, have you considered that?

13 A Yes, yes, we have, Mr.
14 Commissioner. We believe that Axe Point could be
15 operated in a manner such that a new settlement would
16 not have to result. We would provide camp facilities
17 for people, for the workers to live in and work in.
18 I see it no different than any other construction camp.
19 It would be our intent to operate it as a camp, period,
20 and discourage the establishment of a settlement and
21 discourage people bringing trailers or whatever to have
22 their family close by while they're working. I don't
23 think that Arctic Gas could prevent people from setting
24 up a trailer or a cabin.

25 Q No, only the government
26 could do that.

27 A Only the government, right.

28 Q Through policy.

29 A Right, right, and that's
the point I want to leave with Mr. Erian. But I think

A. Wirth
G. Erian

1 it's possible between Arctic Gas and the government to
2 handle things in a manner such that a settlement would
3 not have to result.

4 (WITNESS ASIDE)

5 THE COMMISSIONER: Do you want
6 so say something on that?

7
8 GORDON ERIAN, resumed:

9 THE WITNESS: Yes. I kind of
10 have this concept. N.T.C.L. has a number of applications in
11 for land use in that area. Now we've lived with N.T.C.L.
12 for a long time and they're not really the best corpor-
13 ate citizens in the world. Hay River and Inuvik have
14 had problems ever since N.T.C.L. existed. One of the
15 problems is that they don't really abide by municipal
16 regulations that well, or are they all that pleased to
17 pay municipal taxes. So the concept that we see happen-
18 ing here is that N.T.C.L. is about to set up a company
19 town at Axe Point, and you people are going to finance
20 it over three years of development, and when you pull
21 your camps out, they'll move in.

22 Consequently the economy of
23 Hay River and Simpson, after that three-year period,
24 will take a real kick. I recognize that your idea of,
25 you know, having a self-contained camp and moving it
26 out after it's used is a good one, and I also, because
27 I don't know that much about transportation logistics,
28 I'm not arguing that Axe Point is probably cheaper than
29 Fort Simpson, but one of the other things about this
30 pipeline project is that it's being built up here, and

G. Erian

1 we're the people that live up here, and if it's going
2 to benefit anybody, it better benefit us.

3 Now, if you spent the money
4 that you're going to spend at Axe Point in Hay River
5 and Simpson, then it would benefit northerners much
6 longer than Axe Point would, because Axe Point would
7 be taken over by N.T.C.L. and Grimshaw Trucking and
8 they'd have a nice little community of their own going
9 and they could ignore Hay River and Simpson.

10 Do you understand what I'm
11 kind of explaining here?

12 MR. WIRTH: I understand what
13 you're saying very well.

14 THE WITNESS: That's what we're
15 concerned about, and you know, I believe you when you
16 say that between you and the government, if you can
17 prevent it, fine; but N.T.C.L. happens to be a Crown
18 corporation so they're the government and I'm sure
19 that, you know, that one could be really settled.

20 The other idea is this. I
21 have read your northern staging brief and I don't agree.
22 You studied three areas around Simpson. The two on the
23 Liard, I agree, are probably quite unfeasible, but there's
24 an area around our Snye that there's probably about
25 210 acres of very usable land for a staging area. A
26 couple of months ago the Mayor of Hay River and myself
27 met with Judd Buchanan and discussed Axe Point, and at
28 that time he made a commitment to us that if we could
29 prove that Hay River and Simpson had the capacity to
30 provide the staging facilities required for either

G. Erian
A. Wirth

1 proposal, that he would regulate against it.

2 Now to do the study that
3 would be required to prove that would be very expensive
4 and neither Hay River nor Simpson as municipalities are
5 very flush with those sort of funds. So I would put
6 it to you that possibly you could disprove that we don't
7 have the facilities available. I understand from your
8 brief that Hay River actually does on Vale Island have
9 the total facilities available, but you need the second
10 possibility, say for ice jams or weather or whatever,
11 and that's a reasonable request, and Fort Simpson is
12 offering this area. Now, why would it not work?

13 MR. WIRTH: Sir, it would be
14 about a 10-minute response, Mr. Commissioner and I'm
15 really wondering whether you'd like -- I guess that
16 Mr. Erian wants to leave, though.

17 THE COMMISSIONER: Well, let's
18 have your 10-minute response, and then let's adjourn for
19 supper and Mr. Erian, you've raised these points and
20 I'm glad you did, because it means that it will be a
21 useful basis for discussion when we get back to Yellow-
22 knife. But see if you can maybe compress your ten
23 minutes into five, and then we can go away for supper.

24 (WITNESS ASIDE)

25
26 ART WIRTH, resumed:

27 THE WITNESS: There are a number
28 of points, Mr. Erian. We've addressed ourself and
29 our technical people addressed themselves to the via-
30 bility of the use of Fort Simpson Island, I guess it

A. Wirth

1 would be the northwest end of the island. There are
2 at least two or three major technical reasons that would
3 make putting a facility, a storage facility into place
4 in a timely manner fairly expensive. Some of the area
5 is low and considerable fill would be required. Our
6 technical people advise me that a good deal of dredging
7 and money would be required to open a channel where the
8 Snye is. It's possible but would take time and money.

9 If I could move to Hay River
10 for a moment. At Hay River considerable additional
11 acreage would be required on Vale Island for the
12 provision of storage space to accommodate many tons
13 of pipe and other material that would have to be stored,
14 should all of the material be moved through Hay River.
15 So it's really incorrect to say that the facilities
16 are in Hay River. Very extensive additional facilities
17 are required at Hay River to even increase their
18 capability from their present level to the point where
19 they can handle the -- handle 50% of the materials for
20 our project that we propose to route through Hay River.

21 We've attempted to address
22 ourself to the costs, the benefits, the contributions
23 that different courses of action make to increasing
24 the reliability of our transportation system. When we
25 do that, we conclude that a combination of Hay River,
26 Axe Point, and Fort Simpson in about the size range
27 that I outlined, is the best fit for us.

28 You mentioned that perhaps
29 we should take unto ourself the task of proving that
30 Fort Simpson and Hay River don't have a case. We've

A. Wirth

1 spent a good deal of technical and other effort evalua-
2 ting various options. We're very prepared and ready,
3 as we have done, to further sit down with people in
4 Fort Simpson and Hay River and review the basis for
5 our analysis, the conclusions we reached; but I don't
6 think we'd be prepared to accept the task of disproving
7 a case that you put in the window.

8 MR. ERIAN: Can I be allowed
9 one more crack?

10 THE COMMISSIONER: Fine.

11 MR. ERIAN: You said that my
12 remark that Axe Point would cost 80 or 90 million was
13 incorrect. Now, I don't attend the hearings daily so
14 -- but I did hear the figure of 83 million thrown out.
15 What would it cost?

16 A I don't have cost estimate
17 information with me. The initial investment cost is
18 very far from 80 or 90 million. It would be in the
19 order of 20 to 25% of that number. I expect that when
20 people have quoted those kind of numbers to you, they
21 have probably included and reflected the cost of
22 moving all materials from Axe Point, and that would
23 include not just the cost of the installed facility
24 but also the cost of moving materials via barge from
25 that point to wherever it's scheduled to go.

26 I'm making an assumption when
27 I say that.

28 Q Does that include the
29 cost of a 15-mile road through that type of terrain?

30 A The cost of the 15-mile

A. Wirth

1 road was not in my 20% number, but even if one includes
2 the 15-mile road, it still doesn't get up to 80 to 90
3 million dollars.

4 Q Just so that you know
5 what we're talking about when you go back to Yellowknife,
6 we haven't done a study in Fort Simpson. I understand
7 that Hay River has a fairly comprehensive one. We have
8 had, you know, a number of people that are knowledge-
9 able in the barging business, do estimates of what it
10 would cost to develop not only the north end of the
11 island but all around the Snye, and to dredge it, and
12 it would be even lower than your 20% figure. Your
13 20% figure or your 25% figure I would presume to be
14 around 20 million. We've had estimates of 10 to 12
15 million to prepare that whole area, including the
16 dredging.

17 A I --

18 THE COMMISSIONER: Ladies and
19 gentlemen, I'm going to call this discussion off and
20 say that Miss Hutchinson, the transcript of this
21 discussion between Mr. Wirth and Mr Erian should be
22 sent to counsel for the Chamber of Commerce and bring
23 it to the attention of Commission counsel as well, and
24 we'll fix a date to resume the discussion in Yellow-
25 knife.

26 MR. ERIAN: Let's fix it
27 this time.

28 THE COMMISSIONER: Well, I
29 think it was fixed. I think the problem was that certain
30 people from communities in the vicinity of Great Slave

A. Wirth.

1 Lake had business in Alberta. Yes?

2 A Mr. Commissioner, I think
3 there are one or two further points that I'd like to
4 make before Mr. Erian leaves.

5 Q O.K.

6 A Increasing the capabili-
7 ties of Hay River to accommodate over the three-year
8 period 750,000 tons for our project would put into
9 place at Hay River capabilities that are about twice
10 the capabilities that are there today. If one, for
11 the purpose of making my point, assumes that an oil
12 pipeline doesn't follow on the heels of a gas
13 pipeline, that capability plus the capability of
14 Fort Simpson of 100 or so thousand tons a year really
15 provides a port capability on the Mackenzie for the normal
16 growth for a good many years.

17 THE COMMISSIONER: O.K., what
18 was the other point?

19 A I wanted to make the
20 growth point about Hay River and Fort Simpson.

21 THE COMMISSIONER: All right,
22 well look, we'll adjourn now for supper and come back
23 at eight o'clock, would that be all right, and you're
24 all invited back at eight o'clock and we'll carry on
25 this evening as late as you wish to make sure everyone
26 has a chance to be heard.

27 (WITNESS ASIDE)
(PROCEEDINGS ADJOURNED TO 8 P.M.)

28 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

29 THE COMMISSIONER: Well, ladies
30 and gentlemen, we'll come to order and give anyone

T. Collinson

1 who wants an opportunity to speak a chance to do so
2 this evening, and just bear in mind we have the people
3 from both Arctic Gas and Foothills here with us still
4 this evening, and if anyone wants to ask them any
5 questions, we'll get them to help us out with some
6 answers.

7 (CHIEF CANADIEN TRANSLATES ABOVE)

8 MR. COLLINSON: You're saying that
9 Axe Point is not going to have any reaction on the people
10 around here. It already took action on us when we
11 were farming out at Mills Lake.

12 THE COMMISSIONER: Do you want
13 to come up and tell us about it, sir? You're perfectly
14 welcome. Yes, just give us your name and we'll swear
15 you in.

16
17 TED COLLINSON, sworn:

18 THE WITNESS: My name is Ted
19 Collinson. We've farmed out in the Mills Lake area
20 for about four years. Well, actually before that
21 there was my partner was out there before I was. He
22 just came out in '69, and when they mentioned this
23 Axe Point coming -- putting in a dock at Axe Point
24 there in the Mills Lake area, all of a sudden the
25 government came down on top of us and said there was
26 no farming in the Territories. They went as far as
27 to cut our leases off, and now they're telling us
28 that we can go back to the farm after we've lost every-
29 thing we've actually put into it. I put four years
30 of work into that farm and I lost out on everything.

T. Collinson

1 That's all I've got to say, you know. Straightforward.

2 THE COMMISSIONER: Well, how
3 far was your farm from Axe Point?

4 A It's, oh, I'd say about
5 but six miles from Axe Point, /it's on this side, on this
6 side of the river.

7 Q But just so I get your
8 point, what did the Axe Point thing have to do with
9 the government's decision that you couldn't farm there?

10 A Well, at one time I
11 believe that they figured that the stage was going in
12 somewhere along the Horn River. We ^{were} farming at the
13 Horn River itself, and from there on it was completely
14 cancelled right out, our farming was cancelled out and
15 then they decided to move across to Axe Point for
16 some reason.

17 Q I see, yes.

18 A We were running around
19 60 some odd head of cattle out there, and we were
20 supplying local beef here to the community at what it
21 cost us to raise it or the same cost that you'd pay
22 for -- like you take a cow to market on the outside,
23 you take a cow to market you get 32¢ a pound, well we'd
24 sell it for 75¢ a pound here, cut, halved and quartered,
25 that's all. The price of beef was up somewhere \$2.00,
26 \$2.10 a pound at the time.

27 Q Yes.

28 A That's all I have to say.

29 THE COMMISSIONER: O.K.,
30 thanks, Mr. Collinson.

(WITNESS ASIDE)

T. Malewski

1 (CHIEF CANADIEN TRANSLATED FOREGOING)

2 THE COMMISSIONER: Well, anyone
3 else who wishes to say anything, you're welcome to come
4 forward and sit down here and say your peace.

5
6 TED MALEWSKI, resumed:

7 THE WITNESS: Judge Berger, if
8 and when that pipeline is built, and the Community of
9 Fort Providence can benefit from the construction, then
10 I feel that the Community of Fort Province should
11 support the Axe Point project because it is in easy
12 commuting distance from Fort Providence and it will
13 provide jobs and other opportunities for this settlement.
14 The settlement is lacking basic industry and any indus-
15 try that this settlement can materialize on, we should
16 look at and support.

17 Since we have the representat-
18 ives of the pipeline company here, perhaps we could
19 ask them of any plans that they might have that have
20 not come to our attention yet/^{here}in the settlement. We
21 have heard that there may be -- or that there will be
22 a gas pipeline brought to the gate of Fort Providence
23 if the pipeline is built. This can only be of great
24 advantage to our settlement; since other advantages will
25 arise from that type of construction, the settlement
26 itself would have to have the line distributed -- the
27 gas distributed amongst the settlement, which in turn
28 again would create quite a number of jobs over quite
29 a period of time.

30 Now, aside from building the

T. Malewski

1 local distribution line, would be a continuation of
2 the jobs during the construction of the main lines, since
3 I would assume that the smaller distribution line would
4 be built after the mainline is completed. Could I ask
5 that question, if that would be so?

6 THE COMMISSIONER: This is Mr.
7 Ellwood of Foothills.

8 MR. ELLWOOD: We have included
9 in our proposal a series of lateral pipelines to bring
10 gas to communities in the Mackenzie Valley and all
11 around Great Slave Lake. That's -- we have outlined
12 this proposal to the Settlement Council here on a
13 previous occasion, and the plan that we have would be
14 to construct a line from the mainline south of Fort
15 Simpson and bring it over to a point just across the
16 river from here, and then have it branch with one branch
17 going down to Hay River and Pine Point, and the other
18 one coming down this side and over as far as Yellowknife.
19 That work is now scheduled to be done the year after
20 the mainline goes in operation, so that it would be one
21 year later or one year after the gas starts to flow
22 that the gas would reach Fort Providence.

23 Under the pricing scheme that
24 we have proposed for this, we would deliver gas to the
25 edge of these towns at either the full cost of service
26 calculated in the normal way, or at a cost not greater
27 than the cost of service to the 60th Parallel, which is
28 where we would turn the gas over to Alberta Gas Trunk
29 Line. Whichever of those two is the lesser is the price
30 that we would charge here.

T. Malewski

Our calculation shows --

THE COMMISSIONER: Do you want to repeat that again?

MR. ELLWOOD: The pricing structure that we have proposed to the Energy Board would be that we will charge either the actual cost of service or the cost of the gas at the 60th Parallel, whichever is lesser. That way the people in the Territories will get the same gas at the same or less cost as it is delivered to people outside of the Territories at the Alberta-Northwest Territories border.

The construction of this lateral will require one winter's work with -- I don't have my construction material here, but I believe it's two camps of 200 to 250 men each. Those camps would be remote from and isolated from the communities, as we are planning to do in mainline construction in the valley, but they would be within commuting distance of the communities around the lake here.

The distribution system itself -- there are a variety of ways in which that could be handled here, either by a utility company or perhaps a town or a village-owned utility or a co-operative approach, or any number of those are possible. We haven't developed any plans in that regard and we would hope that other people will take charge of the distribution of the gas.

THE WITNESS:

Could you tell me if, on a distribution system in a settlement like this, if gas, water, sewer, and maybe underground power, telephone.

T. Malewski

1 can all be put in one trench?

2 MR. ELLWOOD: As far as I know,
3 they ^{could} be put in one trench but there are some restric-
4 tions on how closely you can space these lines. I
5 don't know what the exact restrictions are, but I do know
6 that in cases in Alberta where I have seen this done
7 they will bury one line and partly backfill the trench
8 and then put the other line in on top so that there
9 is a minimum distance between the two. But they can
10 be put in one trench.

11 THE WITNESS: If this pipeline
12 were -- the mainline were to be constructed with the
13 what did you call it, parallel, what did you call the
14 other small line?

15 MR. ELLWOOD: A lateral line.

16 THE WITNESS: A lateral line,
17 a year later, how many years from the start of the
18 construction of the mainline could we expect the gas
19 line at the gate of the settlement?

20 MR. ELLWOOD: About four
21 years after or four years and three months, something
22 like that, after the permit is issued. There is about
23 a one-year or a little over a year buildup time to do
24 logistics work and preparation work, two years of actual
25 pipeline construction on the mainline, and another year
26 for the lateral line.

27 THE WITNESS: So the advantages
28 of a pipeline to Fort Providence, as I see it, would
29 be jobs in the immediate area at Axe Point, possibly a
30 lot more along the mainline construction route, then

T. Malewski

1 for the following -- this would last for three years
2 then, approximately, the construction of a mainline;
3 then for one more year for the lateral line. So this
4 would provide jobs to this community for four years.

5 MR. ELLWOOD: Some jobs, the work
6 is primarily done in the wintertime on this project
7 There is a short construction season for the mainline
8 work of approximately three to four months, and there is
9 a much lower level of activity in the summer.

10 THE WITNESS: Well, in the summer
11 you still require 70 people in all.

12 MR. ELLWOOD: Yes.

13 THE WITNESS: In the winter you
14 would require a maximum number of people for the main-
15 line construction, and in the summer you would need a
16 maximum amount of people for the Axe Point operation.
17 So one seems to offset the other for full-term employ-
18 ment possibly for workers from this community.

19 MR. ELLWOOD: I don't know the
20 numbers, I don't know the size of the work force here but
21 I would think there would be substantial opportunity for
22 most of the residents here.

23 THE WITNESS: What other
24 advantages do I fail to realize at this point?

25 THE COMMISSIONER: You're doing
26 pretty well.

27 MR. ELLWOOD: I think basically
28 that's what a pipeline does, it brings energy and
29 employment.

30 THE WITNESS: Of course, there

T. Malewski

1 would probably be other benefits where the trade in
2 town would most likely show some increase. How would
3 you rotate people, let's say at the maximum 150 people
4 at your Axe Point operation, how would you ro-
5 tate them, time on, time off, and would they be trans-
6 ported south for their time off, or would they swamp the
7 communities in this area? What sort of plans are there
8 for that?

9 MR. ELLWOOD: We don't have a
10 fixed rotation schedule worked out yet. I expect that
11 this will come with the project agreement negotiations
12 between the unions and the contractors that will
13 be doing the work, that is a subject that they will
14 get into/^{as} to how many weeks on and how many weeks off
15 arrangement. But there will be a variety of these
16 rotation schemes, depending upon the trade or the job
17 involved, and our plans do call for the rotation of
18 all southern workers out to their point of hire, which
19 will most likely be Edmonton or Vancouver for their
20 leave. Likewise, the residents of the north would
21 be taken back to their point of hire, the local commun-
22 ity in most cases.

23 THE WITNESS: Just for my own
24 curiosity, does your company plan to build an airstrip
25 at Axe Point?

26 MR. ELLWOOD: No, we don't.

27 THE WITNESS: I happen to be
28 a pilot and fly locally, so this was a point of interest.

29 THE COMMISSIONER: Did you want
30 the Arctic Gas people to discuss these issues? I think

T. Malewski

1 their position on delivery of gas to Fort Providence
2 is a little bit different, so I think you should hear
3 that. Mr. Workman or Mr. --

4 MR. HORTE: Well, in our
5 application, our application as such does not
6 propose the construction of a lateral to Fort Providence
7 or Hay River, or that line going up to Yellowknife.
8 While it does propose that gas would be economical in
9 many communities down the valley, the study of that
10 area indicated that the basic economics for doing this
11 indicated that the costs would be very high for the
12 amount of service provided, and we have said, though
13 we have not applied for it, but we have said if the
14 regulatory authority feels that this service should
15 go in, as compared to providing service through other
16 forms of energy which may well be more economical and
17 as advantageous to the community, ^{that} / under those circum-
18 stances certainly we would build it. But we have not
19 proposed the construction of ^a gas line in this area.

20 THE COMMISSIONER: Any other
21 questions you wanted to ask, sir?

22 THE WITNESS: Yes, in that case
23 my personal opinion is that, Mr. Judge Berger, that if
24 the pipeline is built then we should try and obtain
25 some advantages from it and if gas comes by Providence
26 that close, I would ask you to recommend that this
27 pipeline be installed. I have utilized natural gas
28 for heating in a previous home of mine, and it provides
29 much more reliable heating fuel than oil, as we use it
30 here. These oil furnaces, they have to have first of

T. Malewski

1 all, liquid fuel come into the house, then they
2 need a pump that drives it through a nozzle into a
3 furnace, and then you need a blower to remove the heat
4 from the furnace and distribute it in the house. The
5 natural gas furnace merely needs a burner and a fan to
6 remove the heat and distribute it. These burner pumps,
7 nozzles, the ignition systems are the troublesome items
8 which would be completely eliminated in natural gas
9 heating.

10 If one company can offer to
11 provide this service to the gate of the community at,
12 I would guess, much lesser cost than heating fuel will
13 cost us at that time, then I would like you to recommend
14 that whichever company does build the line provide that
15 lateral line past these communities.

16 What would be the cost of that
17 lateral line?

18 MR. ELLWOOD: I don't have the
19 cost estimates here for the lateral line. All I have is
20 the pricing structure of the gas -- the cost of the
21 gas that we would bring here.

22 Under the system that we have
23 proposed, the pricing structure that we have proposed,
24 users in Fort Providence would pay \$3.90 per thousand
25 cubic feet for the gas, and that's in 1985. We calculate
26 that the equivalent cost of fuel oil at that time would
27 be \$5.55, and that that translates into an annual saving
28 to the average home-owner here of something in excess of
29 \$300 a year.

30 THE WITNESS: Are these figures

T. Malewski

1 calculated on B.T.U. value per cubic foot and per gallon
2 of fuel? Is it compared that way?

3 MR. ELLWOOD: Right. There are
4 on a B.T.U. comparison, so \$3.90 per thousand cubic
5 feet compares to 5.55 for fuel oil on an equal B.T.U.
6 basis.

7 THE WITNESS: That's quite a
8 saving, isn't it? And having this natural gas come into
9 town would give the settlement, whether it be a local
10 co-operative or utility company of any type, the
11 opportunity to set up a distribution system in this
12 settlement and create jobs for I would guess another
13 two, three years in building this distribution system.

14 In conclusion, I would like
15 to say that the Settlement of Fort Providence should,
16 if the pipeline is built, support the Axe Point
17 development in view of the jobs available at Axe Point,
18 which is close to home, and possibly the married men
19 wanting to go out to work would be closer to their
20 families, with also the opportunity of working on the
21 mainline and job opportunities after the completion
22 of the mainline on the distribution lines and lateral
23 lines in this area. I think it could enhance the job
24 opportunities in Providence greatly.

25 This brings up one question.
26 The one pipeline company is going to build from the
27 delta to Southern Alberta, and the other is building
28 to the Northern Alberta-B.C.-Territories border. Where
29 does the gas go from the termination of the gas line
30 at the Northwest Territories-Alberta border?

T. Malewski

1 MR. ELLWOOD: There is, of
2 course, just one long pipeline there. The ownership of
3 it simply breaks at the border and from there the gas
4 would flow into the -- or into a new pipeline to be
5 constructed by Westcoast Transmission, who would then
6 take it down to near Fort Nelson, and run it through
7 their existing pipelines, expand it as required, and
8 part of the gas would also flow through a new pipeline
9 to be built by Alberta Gas Trunk Line. They would take
10 it down to Zama Lake area and there put it into their
11 existing pipelines, expand it as required for the
12 flow.

13 THE WITNESS: Would the eventual
14 termination of this gas be in the same places? I assume
15 Vancouver or perhaps Eastern Canada, whichever company
16 builds the line, does the gas eventually end up in the
17 same -- with the same consumer?

18 MR. ELLWOOD: Yes, I would think
19 so. The matter of whether or not the gas is exported
20 out of Canada is regulated by the National Energy Board
21 and either of our companies, would, of course, be under
22 the same restriction there. Unless they ruled that
23 there should be no gas exported, there would be none.
24 Then it would under both circumstances go to the markets
25 in Southern Canada. It's primarily in the eastern
26 part of the country.

27 MR. HORTE: The only difference
28 between the two projects, I think in this regard, sir,
29 are the fact that in the Arctic Gas project we will be
30 moving the Canadian gas in the common stream with the

T. Malewski

1 American gas. Now on the Canadian side an equivalent
2 volume will be broken out, equivalent to the amount of
3 Canadian gas that went in, and the American gas would
4 go on through a pipeline to pipelines to the U.S. border,
5 where they would take the amount of American gas that
6 they put into the line off, and as you are probably
7 aware, the difference between us is that we feel that
8 by combining the volumes, we can end up with a more
9 efficient transportation system and a lower cost trans-
10 portation system to move the -- by combining the two
11 volumes. But they end up in the same market, Canadian
12 gas.

13 THE WITNESS: Are there revenues
14 for Canada for moving American gas through a pipeline
15 system through the Northwest Territories?

16 MR. HORTE: Yes, they will pay
17 a common cost of service for moving ^{the} gas, for their gas
18 the same cost of services for moving Canadian gas.

19 THE WITNESS: And would that
20 pipeline be a larger pipe than the pipe that would move
21 Canadian gas only?

22 MR. HORTE: Yes, it's proposed
23 to be a 48-inch diameter pipeline as compared to the
24 Foothills proposal for a 42-inch diameter pipeline.

25 THE WITNESS: And where do
26 Foothills save in order to put a lateral line in and
27 no doubt they must receive revenue somehow to do that?
28 Is there a saving in ^{the} Foothills construction of the
29 pipeline that they are able to install this lateral
30 line?

T. Malewski

1 MR. ELLWOOD: Well, our point
2 of difference with the Arctic Gas proposal, as Mr.
3 Horte said, is that they are proposing a new pipeline
4 through Alberta, and we feel that it's best to expand
5 the existing pipeline and to use the spare capacity
6 that will be available there at that time. That allows
7 us to do a Canadian only project on a cost of service
8 basis which we feel will be equal, if not less than, the
9 larger project. Now the question of the lateral lines,
10 what we have proposed there is that the cost of these
11 lines should be rolled in with the overall cost of the
12 project, and that therefore the cost of that is
13 distributed widely over all the users of the pipeline.

14 The residents in the north
15 then are in effect subsidized by the users of the pipe-
16 line in Southern Canada, and this adds one or two cents
17 per thousand cubic feet to their gas cost, if I'm not
18 mistaken.

19 THE COMMISSIONER: As I under-
20 stand it Foothills couldn't build the lateral that would
21 deliver gas to Fort Providence, Hay River and Pine
22 Point and Yellowknife and Rae and deliver the gas to
23 you at \$3.90 a thousand cubic feet. To build that
24 lateral line would be too costly, so all the millions
25 of consumers of natural gas in Southern Canada, they
26 say, should subsidize the people in the north who are
27 going to receive gas at that price, if they build the
28 laterals. I think that-- is that fair?

29 MR. ELLWOOD: Yes, that's a
30 fair summary of the plan.

T. Malewski

1 THE COMMISSIONER: Did you want
2 to add something, Mr. Horte?

3 MR HORTE: No, I think that
4 is a fair explanation of the plan of Foothills, as I
5 understand it. The difference between us being on that
6 that there is in effect, it is not economic on its own
7 and it requires a subsidization. It's a question then
8 whether
9 of/that form of subsidization is agreed by all users
10 to be something that's justified, etc. In other words,
11 in the final analysis the National Energy Board is going
12 to have to determine whether they think that is an
13 appropriate way of making gas service available. What
14 we're saying is that if they put that as a condition
15 and the company can recover those costs by collecting
16 it from other customers, that yes, we would build the
17 project too; but when that's done one must realize the
18 amount of subsidization involved and whether or not
19 that is an appropriate or the best use of that kind of
20 money, or for some other use that might be more
21 appropriate, if you get into that sort of an area.

22 THE WITNESS: Other than the
23 jobs available during the construction period, and
24 some jobs possibly after the construction is completed,
25 for maintenance and so on, I see that only the lateral
26 line to this community and others in this area is
27 the only lasting benefit.

28 MR. HORTE: If I could, I'd
29 like to comment on that. Maybe you weren't finished
30 with your question, but I don't think so because -- and
it depends, of course, to the extent that people in the

T. Malewski

1 community wish to become involved, because there will
2 be long-term permanent jobs created in the north, both
3 on the pipeline, both in the exploration end of things,
4 in the transportation end of things, in the communica-
5 tion end of things, and the secondary benefits that
6 flow out ^{from} an economic development in the north. So
7 that it does provide more opportunity. It may not be
8 located right in the community, but it does provide
9 opportunity for those who wish to partake in it for
10 longer-term jobs, not just construction jobs but long -
11 term jobs where training would be provided. You probably
12 appreciate in the training program that both our compan-
13 ies are now involved in and have been for some years
14 along with certain oil companies, training northerners
15 for jobs in the event that a pipeline is ever built.

16 There/ ^{are} number of people from
17 this particular community, who have participated in
18 that program. I think there's a total of some seven
19 people. Now, to the extent that they wish to continue
20 in that area, that program will be expanded consider-
21 ably if and when a pipeline is built by either company,
22 I'm sure, to provide that kind of opportunity for long-
23 term jobs.

24 THE WITNESS: There was mention
25 earlier of possibly an additional line being built per-
26 haps along the same right-of-way sometime later. Is there
27 any more detail available on that if and when this
28 might happen?

29 MR. HORTE: I might be able to
30 give you some help on that. I don't think anybody can

T. Malewski

B. Myron

1 predict the timing of it with any precision because
2 the thing that's required in the first place, if what
3 you're talking about, I'm sure, is an oil line, and
4 first of all you have to have discovered sufficient
5 oil in the north to warrant, to make it economic to
6 build such a line. At this point in time they
7 certainly have not found the quantities of oil that
8 would make such a project feasible. Now, whether
9 they will or not is a question. I think it's likely
10 that they will, but certainly nobody could give you
11 any kind of an accurate estimate with respect to the
12 timing of that. Drilling has to take place, and it
13 depends on the outcome of that drilling.

14 THE WITNESS: This answers
15 most of my questions. There may be some coming up
16 later.

17 (WITNESS ASIDE)

18
19 BILL MYRON, sworn:

20 THE WITNESS: My name is Bill
21 Myron and I'm living on the south side of the river
22 here. I have been following the meeting today with
23 fair interest. I've listened to the radio a number of
24 times, although I haven't been able to take in everything
25 on it, and when Ted come up here with my question about
26 laterals for gas to come into town. There is no doubt
27 but on the face of it right here the only choice I
28 would have for a pipeline would be Foothills, if they
29 are going to supply laterals. It's quite true that
30 we will get benefits from this pipeline right at the

B. Myron

1 start; construction, maintenance, etc. later on,
2 there is no doubt that this particular pipeline will
3 last for 40 years or so. But in the meantime the
4 benefits for the general public up here, particularly
5 in the settlements, for older people, anyone over
6 40 are not going to get too much benefit out of this
7 setup except a little gas to get warmed up with.
8 Therefore they are certainly going to get my vote
9 if ^{they} are going to get gas in.

10 I have lived in Canada for
11 50 years and when I first come out in 1920 -- the spring
12 of 1927, I moved right into natural gas country and
13 I lived in the natural gas country straight through
14 to 1957. So I am well acquainted with how nice it is
15 to have natural gas in the house, and then every winter
16 we go down south and we have natural gas in our
17 apartment, and I ^{can} /quite assure you it would be very
18 nice to see the old people around here sitting around
19 a gas heater to keep warm and get a little benefit
20 of the stuff that is in the Northwest Territories
21 instead of shipping it all out. It's very nice for
22 the young people to look forward to be able to get
23 trained, and you know, and live a good life later on.
24 But it wouldn't hurt them to have a little natural
25 gas for their families and so on either, and as I say,
26 if it was my choice, just like if I should have any
27 choice in the matter whatsoever, which I know I haven't,
28 my opinion would definitely go to Foothills, just in
29 this last hour or so that I have been listening here.

30 It's not that I've got anything

B. Myron
J. Thom

1 against Arctic Gas, in fact I've talked to them and I've
2 never even talked to the representative of the Foothills,
3 but he strikes me as being the fellow that I would like.

4 THE COMMISSIONER: Yes, he looks
5 all right, doesn't he?

6 (LAUGHTER)

7 MR. ELLWOOD: We're glad for
8 every vote we get.

9 (WITNESS ASIDE)

10 THE COMMISSIONER: Would anyone
11 else like to say anything, or anyone else have any
12 questions they'd like to ask?

13

14 JIM THOM, resumed:

15 THE WITNESS: Mr. Berger, if
16 there is no speaker for now I'd like to present the
17 land use research map.

18 THE COMMISSIONER: Fine, go
19 ahead, Mr. Thom.

20 THE WITNESS: As you can see
21 on the map, we have interviewed thirty-five trappers that
22 they use as their livelihood.

23 Q Thirty-five trappers in
24 Providence?

25 A Yes. 35 trappers in Fort
26 Providence, and also it did part of Kakisa too, and
27 the list included -- I mean part of the 35 are also
28 people from Kakisa is included in it.

29 As you can see on the map, this
30 map is only part of what has been presented by the Indian

J. Thom

1
2 Brotherhood to your formal hearings. The maps that we
3 did were done on a small scale; with each interview that
4 we did we had different colors. This is all the
5 sort of finished map, so I'd just like to tell you what
6 you see on the map here.

7 Q O.K.

8 A Most of the people here
9 that we interviewed were between the ages of 30 to re-
10 tirement age, I guess, 65, and there have been different
11 settlements, they had different settlements along the
12 Mackenzie River. The main area that we had was Poplar
13 Point, which they call in Slavey La-ze-ta. Most of them
14 have been hunting along the Horn River and up the Horn
15 Mountains, and ^{been}trapping along the Willow Lake.

16 Q Can you just point those
17 out?

18 A Well, the first one is
19 the Poplar Point, which we call La-ze-ta.

20 Q Providence is down there.
21 Where's Poplar Point?

22 A Down right here, and most
23 of them that did all their trapping and hunting was all
24 through right up to along the Horn River, and some of
25 them that have travelled up to the Horn Plateau and
26 into the Willow Lake area. Some of the people that
27 lived at Big Point, them, too, have been going along up
28 to the Lafferty River, and also have gone into the
29 Willow Lake area. Some of them, too, have been trapping
30 into the Axe Point area.

2 the wolverine and the wolf. The ones that you see, like
3 the red lines, that's where the big games are, ^{I mean} the big
4 animals ^{that} are roaming around, that would be the woodland
5 caribou and this would mean the moose.

6 So I'd just like to call on
7 Ted and probably describe what's been doing on the
8 trapline.

9 (WITNESS ASIDE)

10
11 TED LANDRY, resumed:

12 THE INTERPRETER: Well, he said
13 he was raised at Big Point and he said that he's been
14 travelling, this is ^{his} main trapline, and also into the
15 Willowlake area. He said he has gone through all the
16 lakes and that. He said when he first started out for
17 trapping he said he's been trapping with his dad all
18 along their trapline into the Willowlake area and also
19 to a number of lakes, and he said that's how he started
20 off, with his dad.

21 He said it's a good place for
22 woodland caribou, plus moose and big game animals. I
23 just told him, I said, "What kind of fur-bearing animals
24 did you trap along your trapline?"

25 He mentioned that they get
26 lynx, fox, marten, wolverine and otter.

27 He also mentioned that whoever
28 ^{he said} wanted to trap along with us, we always been taking
29 them along, along their trapline to get some furs.

30 He said from where they were

1
2 living, when they start out on their trapline, he said,
3 it takes at least about a week by dog team to go up to
4 the Horn Mountains. He said when he first tried to get
5 or obtain a general hunting licence, he said he was 18
6 years old and he said he had to -- 17 years old, and he
7 said he really had to beg to get the licence because there
8 was
9 /a lot of beaver in the area and he said he really wanted
10 to go out and trap for himself.

11 He said in the springtime when
12 he goes out for beaver hunt up the Lafferty River, he
13 said he used to walk up to it and he used to spend 12
14 days walking just to the Lafferty River to go on a
15 spring hunt.

16 He said he's been into the
17 general area of the Horn Mountains and the Lafferty
18 River, but he said he's never been up to the south side
19 of the river. So he said he came out to the south side,
20 this area here, for one season. He said that's where
21 he went, he was to the Redknife River and two lakes
22 out here.

23 He said on these two lakes
24 over here, he said there is really lots of fish in here,
25 and he said it's a really good hunting area for big
26 game. Also there is a lot of beaver, and also a lot of
27 marten. There's a lot of marten and mink in this area.
28 That's where he gets them, he says.

29 He said he had been trapping
30 for one year out here, and that's when they started
moving back to Fort Providence. He said after they moved

T. Landry

1
2 to Fort Providence, he lived there for a year, he said
3 they had a Bombardier that brought them into the base of
4 the Horn Mountains. He said after they brought them to
5 the base of the Horn Mountains, he had never seen these
6 two lakes before, so he travelled out there with a dog
7 team, and from there he was undecided about where to
8 go, so they just turned back.

9 He said that when they returned
10 back to their original camps he said they went back in
11 one week's time with a skidoo. Also he said when they
12 returned/^{there}with a skidoo, he said they came up to this
13 lake here and he said that was during the wintertime and
14 he said they set nets and said there was a real lot of
15 fish that were caught by the nets.

16 He said when it was close to
17 Christmas they returned back to Fort Providence in one day
18 by skidoo.

19 Also he said when he returned,
20 that was in the fall and spring, I guess, he said he
21 had never been up to the/^{end of}Horn River, so he went out there
22 with a boat. He said when he first started out, he
23 said he wanted to go right to the end, but he said it's
24 flowing too long and/^{he said}he didn't know when it would stop
25 so he turned back.

26 He said this last year trapping
27 he said when they went to the lakes and came back, he said
28 it was too cold to go back after Christmas so that's the
29 last time he ever went on his trapline.

30 THE WITNESS: Mr. Berger, that's

T. Landry
Chief A. Canadien

all I have to present. Thank you.

(WITNESS ASIDE)

THE COMMISSIONER: Thank you, Mr. Thom. We would like to have the maps marked as part of the Inquiry's proceedings. Miss Hutchinson will look after that when we adjourn for the evening.

Well, does anyone else wish to say anything this evening?

CHIEF ALBERT CANADIEN, resumed:

THE WITNESS: Mr. Berger, I'd like to say a few words on what this Band Council have been doing in the last while. This has to do partly with land use, and what we are trying to do to get our young people back to the land again. This summer we have established a small camp down the river and this is primarily for the native people, for native students and children, ages of 8 to 16, and try to get their interest in the everyday life or routine, whatever you might want to call it, of the native people living in the bush.

We got three couples down there looking after the people, after the students, and out of the three we have two of them who can speak English quite well, and the other two couples don't speak at all, I guess, and this is primarily to encourage the students, the children, to talk in their native language again.

This is in a sense land use, I

Chief A. Canadien

guess, on the part of native people. We are not trying to forget our ways of life. We're trying to encourage the students to remember the old ways, not necessarily live them. It's their choice to do and live the way they want. We cannot dictate to our young people and say, "This is the way it is." Every individual has his own mind and they can choose what they want.

But to encourage them we have this camp. They have activities of swimming and all that, and we have nets in the water and some of the young girls make dry fish, and they do take the older boys out hunting, and I think everybody goes out and snares -- boys and girls and everybody -- a lot of mosquitoes but they enjoy themselves, and I think we'll have this camp annually, I think, if we can persuade Indian Affairs to help us.

We will also maybe encourage older people to come and live with us in the camp if they grow tired of seeing cars and everything every day here.

What I'm trying to say is that we are far from forgetting who we are and how we live, and I think we will always remember it as long as we have something like this to go back to every summer and even in the fall. So in a sense it's land use by the native people.

That's all.

THE COMMISSIONER: Thank you.

Chief A. Canadien

THE WITNESS: Can I translate myself?

THE COMMISSIONER: Yes, please do.
(CHIEF CANADIEN TRANSLATES FOREGOING)

THE COMMISSIONER: Does anyone else wish to say anything this evening?

THE WITNESS: I guess if we are to question anything pertaining to the pipeline, I guess we have to understand the impact that this thing is going to make -- social , economically, environmental, and all that. Maybe we -- some of us do understand what it is. I guess this is necessary for the people who live down south, energy, they need it. It's the only way that they can get around the block, I guess, but they need it. It's the natural thing for the white man to have -- to get. But if we as Indian people are to understand, we as Indian people have to understand what it is, what kind of damage is to be done to what and to who.

My concern is for the young people and primarily my concern is for the old people who do not know or understand. Now maybe we can help each other, if you people from the oil companies can provide us with some information, not a bunch of technical things that we don't know. What we need is some simplified explanation as to what is to be done. This, I'm sure, this kind of information we can provide for our people so they have a better understanding of what is to happen. Otherwise we will just be rolled over and that's it,

Chief A. Canadien

not understanding why this is happening.

MR. HORTE: I understand, Chief Albert, that you're asking us if there is something we can do to help in this area, and I would say that we would be more than willing to do that, and I think it is something we should talk to you about, to see how we could best go about it. We would be prepared to devote whatever time it took and whatever effort it might take to sit down with you, or whoever you should delegate, to try and explain in as simple a manner as we can, these various aspects. It may take a good deal of time, there will be a great many questions.

One thing that has always occurred to me that things are hard to explain sometimes to be actually able to see some of the operations, to actually see them in operation, ^{so} you see a pipeline where it has been constructed, you see what a compressor station, etc., actually operating is, might be a very good way in which some of that could be better understood. I think that's something we should discuss and certainly we would be very willing to do what we can in this regard.

THE WITNESS: I have seen a pipeline, I've seen compressor stations around Calgary and all over the place, I was on a tour with Arctic Gas a couple of years ago. To me it looks natural down there, it fits into the environment of cities and all that. But up here it would look strange even to understand. I can understand ^{it,} but what about the older

Chief A. Canadien
F. Elleze

people? What I'm saying is that we definitely need information -- what it is, why is it going through and that? I know there's reasons, logical reasons and that because it's needed, I guess, in the white society; but my concern is if the old people understood then it may not hit them that hard with all the changes and that. The young people would be better prepared to live in that kind of environment, if we did have some information that we can pass on. That's all I'm trying to say.

MR. HORTE: Very good. Well, we'll sure seek to co-operate with you.

THE WITNESS: Thank you.

Band Councillor Fred Elleze would like to say a few words again.

(WITNESS ASIDE)

FRED ELLEZE, resumed:

THE INTERPRETER: It is good for the chief and the councillors to speak, but we cannot speak for everyone. Anybody that wants to say something can come up and talk. Having respect for old people, we should have one talk to Mr. Berger, and we could at least look into his past and then gain some sort of experience that would be a good thing for everybody to share. There is a lot of old people who have got a lot of good stories to listen to, at least when a couple of them get together they have good stories; but tonight we were expecting to have people but--we are talking about our land for our children, and if the land is left the way it is

F. Elleze
M. Landry

then it would be a good thing. This is all that we want. We make a living off the land as much as possible. We need the land to live on, and if proper care is not taken of this land, whenever anything happens then we'll have nothing left.

If you put the pipeline in on top of the land that we use for food, we can't eat the pipeline, we cannot drink the oil, and therefore we need the land. That's how come we're always talking about this land.

Maybe I would have more to say tonight or tomorrow, but tonight we would like you to listen to this old person who is about to talk. This old man who is about to talk, his name is Michael Landry.

(WITNESS ASIDE)

MICHAEL LANDRY, sworn:

THE INTERPRETER: This man has lived most of his life in the bush, and he lived around Big Point on Mills Lake, which is about 15 miles -- yes, about 30 miles downstream.

I come from the bush, I was born in the bush, I've seen changes. I've seen our people suffer trying to fit into the change under the white man. I've seen my dad dressed in furs and I've seen all that. Traps that we see nowadays, we never had. We had our own way of catching animals. I grew up that way, and that's the way I was brought up. Everything you see today was never around, and it's a strange sight.

I've seen my people when they first used a gun, and this was the old muskets, I guess. A gun was used, a bow and arrow was used. We had no houses. Houses that we see today never existed, and we lived in the bush, followed the games, and we travelled all over. I grew up that way. I am a man from that generation.

We get hungry sometimes, and we suffer, but nobody complained because it was our way of life. I grew up that way.

When I was a young man I was maybe 4 feet tall, I don't remember my age, that's when my father died. I was alone, but I made out with the help of friends who shared what they had with me.

We lived a hard life at the time I lived in that time. Whenever we go hunting we carried some shavings in a little bag so that it would be dry when we got anywhere, and with that we tried to make fire when we were out in the cold, especially in the winter. There was no such thing as matches. We had to make our own fire. We bored a hole in a piece of stick, piece of wood, and we put some shavings in there, in that hole, and then they were rubbing sticks on it. Once this thing caught fire with a little bit of coal, then they put it to the wind, like, go back and forth like this so that it would glow more and then once this thing caught fire they put it under all the twigs and that that they had gathered. This they did, spring, summer, fall, winter.

M. Landry

2 When the witeman came he had a lot of
3 things. The Bay, Hudson's Bay Company, that came. You
4 couldn't get anything from them, unless you had ten
5 beavers. Only then can you get an item. They told the
6 people that whoever had the most furs to give would be
7 given a lot of stuff. So everybody was trapping and
8 trapping and trapping until there was hardly anything
9 left. The more you trapped, the more furs you got,
10 the less you get. We suffered to try to meet the needs
11 of the white man, and even today we haven't got that
12 much on the land.

13 We had a hard life, being
14 Indians, the way we lived before, and even now our life is
15 getting harder.

16 I was a young man, I did O.K.
17 in the bush. I hunted, trapped, I did all these things;
18 and now I'm an old man and I can't do too much and I'll
19 probably go home some day.

20 Back then in order for any
21 hunter to buy a gun he had to go to see the Bay, I guess,
22 Hudson's Bay manager, and he usually placed a gun against
23 the wall or on top of his toes and you had to pile the
24 furs, mostly beaver, to the height of the gun. The gun
25 was usually longer than the man. Only then they gave you
26 a gun.

27 I learned everything that my
28 father had taught me because I'd been with him since I
29 can remember. In those days we had no steel traps.
30 Everything we caught, we had our own traps made out of

M. Landry

2 stakes and whatever bait that we had. We didn't have
3 any store-bought clothes. We had woven rabbit-skin
4 for clothing. We didn't wear pants like we got now.
5 We got cold in the bum sometimes, but we made it. I
6 made it, so you see me today.

7 I'll talk about my father.
8 When we had to go hunting or trapping I used to follow
9 him. We had all fur, rabbit-skin clothing. On top of
10 that I had a blanket to cover me, and this I used to
11 keep warm during the day and at night.

12 We made our rounds of the traps
13 All the time it was cold. No matches, and a tedious job
14 of making a fire. I went through all that.

15 I remember the time my father came
16 the store and there was about eight sleighs. There was
17 eight sleighs, there was eight people that came in, and
18 all they had in their sleigh was beaver. Each sleigh
19 must have had about four or five bundles. I don't know
20 how many there was in a bundle, it's quite a few. At
21 the time / ^{that his} father had gone to the store and had come
22 back and told his son that the price of beaver had gone
23 up. This was good news to him because that's all they
24 traded was beaver, because that's all the white
25 man wanted was beaver. He said to me, "We suffered to
26 give him that. We suffered lots to provide him with
27 the beaver."

28 He says that we dressed in
29 rabbit skins and that, and that's the way I buried my
30 father, in his rabbit-skin robe, I remember that.

M. Jandry

2 And we suffered. We still do today.

3 He said we as Indian people
4 really had a tough life a long time ago, and that's
5 the way it was as I remember it. A tough life and we
6 suffered to live in it.

7 Today we pay cash for everything,
8 Back in that time we used furs. A beaver pelt was like a
9 dollar, except we kept no change in our back pocket like
10 we do today. It wasn't too long ago that money was
11 introduced that we use today. We used fur clothing back
12 then, and it wasn't too long ago, either, that we got
13 store-bought clothes. That's one thing I'm happy
14 about, that I don't have to wear breeches or get a cold
15 bum any more.

16 He said the white man used to
17 come down bringing supplies with scows, and they'd come
18 up and down the river only in the summertime. I grew
19 up in that time. I made a good life and suffered at the
20 same time, and I've come to be an old man. I know how
21 it is to live the way we did because I've been through
22 that before.

23 The old man said thank you for
24 listening to him.

25 THE COMMISSIONER: Thank you, sir.

26 THE INTERPRETER: He's got lots
27 but he says for now that's all he wants to say.

28 THE COMMISSIONER: Thank you very
29 much.

30 (WITNESS ASIDE)

G. Gargan

2 GABE GARGAN, resumed:

3 THE WITNESS: I've got a couple
4 of questions to ask Arctic Gas and Foothills Gas.

5 I wanted to know how the way
6 you're going to build a pipeline, in a trench or above
7 the ground? How big is that pipeline going to be?
8 Probably the animal can't get over it, you know, like
9 they just go right up to the pipe and maybe probably
10 they want to get across the pipeline but very probably
11 they're stuck right there and they'll wander off the
12 other way.

13 MR. ELLWOOD: The pipeline would
14 be buried in a trench throughout its whole length in the
15 Territories, except at the compressor stations, where
16 it would come out of the ground inside a little fenced
17 enclosure, and then just go back into the ground to
18 the next compressor station.

19 In our project the pipe is
20 42 inches in diameter, just about that big around, and
21 the trench is first dug in the ground and the pipe is
22 all welded up and laid in the bottom and then all the
23 dirt is put back into the trench, and a little bit of
24 a mound is left over top to let the ground settle again.
25 So it doesn't interfere with animal movements across the
26 pipeline.

27 MR. WIRTH: Our installations
28 will be the same except that our pipeline will be 48
29 inches in diameter, which is four feet.

30 THE WITNESS: That pipeline

G. Gargan

that you say will be about four feet, around that high, and there will be some more pipes going inside that pipe, I suppose. Just one pipe by itself?

MR. WIRTH: Our pipeline will be 48 inches in diameter in the Northwest Territories and the gas will flow through that one pipeline.

THE WITNESS: Well, what if you build up the pipeline and then afterwards you found some more gas or oil right beside it, and then how do you going to connect it?

MR. WIRTH: I'm not sure I understand your question exactly.

THE COMMISSIONER: Well, I think that the question is, if you find more gas will you build another pipeline beside the first one? You can't get it all through the first pipeline.

MR. WIRTH: Thank you. What one would do, sir, is this. Initially when you first install the pipeline, we will have a certain number of compressor stations. Then as more gas becomes available we will add more compressor stations, and that will bring the capacity of the pipeline to another level. As more gas becomes discovered and is available and we need more capacity in the pipeline, we will start looping the pipeline, and when one talks about looping a pipeline that consists of between compressor stations starting out by perhaps having a second line for maybe a third of the distance and doing that in between successive compressor stations. A compressor station, as you move through

G. Gargan
J. Bonnetrouge

1
2 a gas pipeline the pressure that you start out with
3 drops because of the resistance within the pipeline, so
4 every so often one needs to install a compressor station
5 which is like a pump that adds more pressure to the gas
6 and moves it further down the pipeline. When the
7 pressure gets down to a certain level again, you need
8 to add another compressor station. Does that help you
9 understand?

10 (WITNESS ASIDE)

11
12 JOACHUM BONNETROUGE, resumed:

13 THE WITNESS: Can I ask a question?

14 THE COMMISSIONER: Yes.

15 THE WITNESS: I believe the two
16 pipeline companies have studied the Alaskan pipeline.
17 Is that right?

18 THE COMMISSIONER: Well, assume
19 that's right and go ahead from there.

20 THE WITNESS: The situation in
21 Alaska is such that when they started the construction
22 on the Alaskan pipeline they were hit with something
23 the reporters call -- I don't know, it's fantastic
24 inflation. The price of food went up and services went
25 up and possibly gas and oil went up too, I would believe,
26 and thinking about the old pensioners, does the oil
27 company know the government policy as far as old age
28 pensioners are concerned? Is their payment going to
29 go up? Would you know, or --

30 MR. ELLWOOD: I don't know that

J. Bonnetrouge

2 the government has any plans in this regard other than
3 the indexing that they now use on old age pensions.

4 THE COMMISSIONER: We listened
5 to some people from Alaska at the Inquiry a couple of
6 weeks ago tell us what had happened in Alaska, and they
7 were people that the pipeline companies brought over
8 to explain things to us, and the rate of inflation in
9 Alaska is, because of the pipeline project, the rate
10 of inflation in Alaska is higher than in the lower 48,
11 that is in the United States to the south of us. They
12 had a lot of people come in looking for jobs, so they
13 wound up with 80,000 people coming into the state, that
14 is coming into Alaska in just two years. They don't
15 really know how many did come in, but as best they can
16 figure it out, they think about 80,000 did.

17 Now that created a problem for
18 pensioners in Alaska -- white pensioners, native pension-
19 ers -- and they, the pensions they get are the same as
20 the pensions that people who live in the lower 48 get.
21 But the companies say that these same things won't happen
22 here in the Northwest Territories, at least not to the
23 same extent, and that's one of the things that we're
24 listening to the companies and the other groups, the
25 native organizations argue about at the Inquiry at
26 Yellowknife right now.

27 I only mention that so you'll
28 know that we're not overlooking that, and Mr. Horte
29 and Mr. Ellwood, if you'd like to comment on the matters
30 that Mr. Bonnetrouge raised, go ahead; or if you'd like

J. Bonnetrouge

to comment on anything I just said, go ahead.

MR. HORTE: Well, I really think, sir, that as you know it's a very complex subject and it's difficult to get into. I think the one difference that might be pointed out, which you have pointed out to some extent, between the Alaska situation and the situation that we would hope to see in the Mackenzie Valley is that in Alaska all the people from the southern part of the United States came up to Alaska because that's where they did the hiring of the people for the pipeline, in Alaska. So many more people came there than there were jobs for. In fact, there is a higher rate of unemployment, more people percentagewise unemployed in Alaska today than before they started the pipeline. With that influx of people, I think you can appreciate how much housing was difficult to get, everything was difficult to get, prices went up and certainly they have suffered a great deal of inflation.

Now in the Mackenzie Valley certainly our program is that we will not hire southerners in the north. The hiring place for southerners will be in the south. We will not hire them in the north. There will be no jobs for them if they come up here to be hired. So they're hired there and they will be brought into our construction camps and they will be flown out on their rotational leave. So that we will make every effort to keep those people out of creating a situation where they're drawing on the same resources as the community which would drive prices up. There are other factors,

J. Bonnetrouge
J. Thom

1
2 of course, such as higher wages and that sort of thing
3 that may in itself bring about some inflation. So that
4 there are always some things that offset to some extent
5 some of the benefits of higher wages. But we would
6 think that in the longer term, that the benefits from
7 this area and having a stronger economic base in the
8 final analysis should create some real benefits. But
9 there are going to be problems, there is going to have
10 to be great care taken how some these things are handled
11 and certainly we don't have all the answers and I think
12 the government will have to regulate in some areas to
13 try and avoid that type of thing. But the basic circum-
14 stances are quite different and therefore the results
15 should not be nearly -- well, they shouldn't be similar.

16 (WITNESS ASIDE)

17
18 JIM THOM, resumed:

19 THE WITNESS: Could I ask a
20 question to Arctic Gas, please?

21 You mentioned regarding Axe
22 Point, you mentioned that you're going to be hauling by
23 barge all your material. I was just wondering where
24 you're planning to keep all your tugs or your boats
25 that are pulling the barges?

26 MR. HORTE: Well, in the winter-
27 time they would be stored at each of those locations --
28 Hay River, Axe Point, and at Fort Simpson. I would
29 think to quite an extent, you know, to the extent there
30 are overhauls and that sort of thing to be done on

1 equipment, I expect a good deal of that equipment
2 would be moved to the Hay River area where they basically have
3 / the shops and
4 those things for the overhaul work. But the straight
5 storage normally of barges and that sort of thing would
6 be at each location. Maybe Art can add more to that.

7 MR. WIRTH: As I understand it,
8 at Axe Point some of the barges and tugs might be
9 taken into Mills Lake and frozen in in the south-western
10 end of Mills Lake over winter.

11 THE WITNESS: That wouldn't
12 be around the Horn River area, is it? Is that where
13 you are planning to keep the boats?

14 MR. HORTE: I think Horn River
15 would be north of there, north and east of there.

16 THE WITNESS: I just wondered--
17 I'd like to know because about three years ago we had
18 eight tugs in there that was stationed in Horn River,
19 plus about 86 barges, and it blocked the whole of the
20 Horn River and the people never did get a chance to
21 actually do any fishing there.

22 MR. WIRTH: I don't believe
23 that we would be close to Swan River, but -- pardon?

24 THE WITNESS: Horn River.

25 MR. WIRTH: Horn River, but
26 the point I'd like to make is this. We would want to
27 talk with you and become familiar with where some of
28 your concerns are with respect to impacting on fishing
29 locations and trapping locations so that we could do
30 things that would minimize the impacts.

J. Thom
G. Gargan

THE WITNESS: Well, that's all I wanted to know. Thank you.

(WITNESS ASIDE)

THE COMMISSIONER: Does anyone else wish to say anything, or does anyone else have a question?

GABE GARGAN, resumed:

THE WITNESS: I just wanted to know what happens -- what's wrong with the barges that brings gas/oil like that out to the States?

MR. HORTE: Sorry, I'm not sure --

THE WITNESS: From the north, brings gas and oil out here to Hay River and they're shipping out to the States and that. Is there anything wrong with that barge or --

MR. HORTE: No. I don't think there are barges that are taking oil out of this area.

CHIEF CANADIEN: He's probably talking about the feasibility of having barges sent from Hay River.

MR. HORTE: Oh, very good. Yes, the thing is about natural gas that if you wanted to move it be barge or by boat, what you have to do is you have to convert it from a gas, which is, you know, like air, in a gaseous form, you have to convert it to a liquid, and you have to cool it very cold, you have to cool it way down go get it in a liquid form. Then you could

G. Gargan

2 carry it by barges or by trains or anything else --by
3 ships is the way they do it in many parts of the world.
4 But the cost of cooling it down to that very low point
5 and then shipping it would make it/^{an}extremely expensive
6 way to do it, and it just isn't as economic a way.
7 Whenever you can move the product by a pipeline instead
8 of by that method, the pipeline is always the cheapest
9 way, the best way, and the safest way to move it.

10 Now oil is different. Oil is
11 already in a liquid form, and you can move it, and then
12 it's just the cost of transportation. But even there
13 the movement through a pipeline when you can do it that
14 way is much more economical. It would take a tremendous
15 barge system to try and do it that way, and you couldn't
16 do it year-around. You could only do it for a short
17 period in the summer, and then you would have to have
18 huge storage facilities because it's used year-around.

19 THE WITNESS: Thank you.

20
21 THE COMMISSIONER: Does anybody
22 else want to say anything or does anyone else have a
23 question?

24 THE WITNESS: If there was an
25 earthquake out in the state, and you rip out the
26 pipeline --

27 MR HORTE: Sorry?

28 THE WITNESS: What will happen
29 if you have an earthquake out in the state and wreck
30 the pipeline?

G. Gargan
Chief A. Canadien

MR. HORTE: Oh. Well, fortunately, the area that the pipeline goes through is not, at least on the Canadian side, is not very prone to earthquakes. But if you had a bad earthquake, certainly it could have the effect if it were severe enough of breaking a pipeline, there's no question.

What happens if you ever get a break on the pipeline is that immediately it's registered at the pumping station. You can tell because the pressure drops immediately. So what you immediately do is shut in all the valves so that automatically they'll be shut in, so the gas that's in the section would burn off or just go off into the atmosphere. But you wouldn't have the whole countryside erupted. It would be shut off in the vicinity of the break.

(WITNESS ASIDE)

CHIEF ALBERT CANADIEN, resumed:

THE WITNESS: Can I ask a question? My councillor here brought up this. Have you ever thought, everybody concerned here, the people from the oil companies and Mr. Berger, that Councillor Elleze here asked, has anybody ever thought of gathering all the chiefs and Band Councillors together and having a discussion about the whole project?

MR. HORTE: If I could I'd like to respond to that. We have thought about it a great deal and we would very much welcome it. If that could be organized, there is nothing that we would appreciate

Chief A. Canadien

more because it's very evident to us, as it is to you, Chief Albert, I think, that much more information needs to be gathered and understood. I think, you know, when you have a problem both sides have to get a better appreciation of the problem.

THE WITNESS: Yes.

MR. HORTE: Maybe we haven't done our job well in this area, but we also have had some difficulties in this area of being able to do this because there was a stage, at least, and I don't know how it will be in the future, where we weren't very welcome by the Brotherhood to have those kind of conversations. They discouraged that. You know, I don't know that that is still their situation or not, but it is something that we will be talking to them about and certainly willing to talk to you or anybody else about it. We would very much appreciate and think it would be very worthwhile to take as much time as necessary to discuss these matters.

THE WITNESS: We in this community can only voice our own opinion and that, and maybe we're not going to be that much affected by the pipeline because we'll be quite away away, but the people who are concerned about the whole thing would be the people in the delta. It's their area from where the pipeline will originate and it will be primarily that area that exploration and everything else would take place.

MR. HORTE: We will certainly be making an effort to try and discuss and communicate

Chief A. Canadien
Mrs. H. Geddes

with all of those various interested groups. We would
very much welcome that.

(WITNESS ASIDE)

THE COMMISSIONER: Is there anyone
else who has something to say or a question?

MRS. HARRIET GEDDES, resumed:

THE WITNESS: The question that
Ted Malewski has asked is that if the pipeline would be
built it would be done within five years, wouldn't it,
so that means that the people would be having the jobs
for five years. What would happen after?

THE COMMISSIONER: Well, that's
one of the problems that we're examining. That's what the
Inquiry's for, but you might want to comment on that
Mr. Ellwood.

MR. ELLWOOD: Well, we would
hope that during this time, the people could use the job
as a training experience and take advantage of the
training opportunities that are available to build up
skills that they could use in other kinds of jobs after
this one was over and that with the increased economic
activity, we would anticipate that there will be more
jobs after the construction of this than there are right
at the present, but certainly that is a difficult question
because traditionally in the pipeline industry, unless
you are willing to move from place to place to work on
pipelines, there's not always one being built in your part
of the country so you have to face this boom-bust sort of

1 cycle.

2 THE WITNESS: Yes. The only
3 thing I was concerned about that is that most of the
4 people go out for training, they only use the training
5 programme for about a year or two and then after that
6 they're laying around not doing nothing and I just thought
7 maybe that was a future thing or something they could
8 look towards for later on. That's what I was thinking.

9 MR. HORTE: Well, we would --
10 just adding to what Mr. Ellwood said there, we would very
11 much hope and -- you know, at the present time, the
12 training programme, the problem with the training
13 programme is that there is nothing after they have been
14 trained to bring those trainees back to the north, really,
15 to do. It's all in anticipation of development, that
16 training, but we would very much hope that if, if and
17 when a project does go forward, that those trainees and
18 other trainees would find full-time employment in the
19 industry, being able to use the skills that they've
20 learned and in addition, to add to that so that they
21 can move further up the ladder. There is a complication
22 as Mr. Ellwood pointed out, about location, and this is an
23 area, certainly through the construction phase, that
24 both our companies, whichever builds it, plans to be able
25 to take people from their community to the construction job
26 and take them back home on their rotation or their leave.
27 We also feel that in the operations area, when the pipeline's
28 built and people want permanent jobs that we may likewise
29 be able to accommodate to quite an extent for people to
30 move, to live in their home community but work for a

Mrs. H. Geddes
J. Thom

1 period of time on the pipeline then go back for their
2 leave.

3 Now, as you go up the ladder
4 in the jobs that are available and some of the senior
5 jobs would require that the man live right at the point,
6 but that will evolve over a period of years so we're
7 looking at a scheduling which could try and accommodate
8 this as well for permanent jobs.

9 (WITNESS ASIDE)

10 THE COMMISSIONER: Does anybody
11 else wish to say anything or ask a question?

12 JIM THOM, resumed:

13 THE WITNESS: Mr. Berger, regarding
14 the training, one of our councillors, Sam Elleze -- Sam
15 Gargan, is attending a course in Smith and he was going
16 to present a brief on that, on what kind of training he
17 had down in the south, but apparently he isn't here, so,
18 I would just like to mention that.

19 THE COMMISSIONER: Well, if
20 he is able to come to Kakisa tomorrow, he could present
21 it there.

22 THE WITNESS: Could he do it
23 by phone?

24 THE COMMISSIONER: Well, I
25 don't know about phone, but he can do it by writing me a
26 letter, you know, just like the ones that people have
27 read from today. If he'd send that over to me, that would
28 be fine, and if you'd get in touch with Michael Jackson,
29 he'll make sure it gets to me.

30 (WITNESS ASIDE)

1 Well, thank you all very much.
2 I'm very pleased that you felt free to discuss all of
3 these questions in the way that you have and I want you
4 to know that I have listened carefully to each of you
5 because I think I can learn something from each one of
6 you.

7 You know the country, you know
8 Fort Providence, you know what's going on in your head,
9 what your concerns are and what your hopes are and that's
10 why I'm here, to get to know you and to get to know the
11 north better.

12 We will be going to Kakisa
13 tomorrow to listen to the people who live there and then
14 we'll go back to Yellowknife to continue with the hearings
15 we're holding in Yellowknife on Monday, and let me say
16 that the whole pipeline issue is one obviously that's not
17 a simple one. If it were not so the government wouldn't
18 have established an Inquiry that has been holding hearings
19 around the north now for something like 16 or 17 months,
20 and I think that the best we can do is to make sure that
21 we understand about you and your past because that enables
22 us to know who you are and why you feel the way you do
23 today.

24 We have to know something about
25 people, their history and their attitudes toward industrial
26 development to understand what will happen here in the
27 north if a pipeline is built and an energy corridor
28 established because, as I told you at the beginning,
29 the government has said that we should go ahead on the
30 basis that if a gas pipeline is built, then an oil

1 pipeline will follow. That has been the assumption the
2 government has made ever since it established the pipeline
3 guidelines in 1972. So, if we want to know what that
4 kind of development will mean to the north, its economy,
5 its environment and its people, we have to get to know
6 their history and we have to understand their feelings
7 and their attitudes about industrial development and that
8 is what will enable this Inquiry, will enable me to report
9 to the Government of Canada on the impacts, social,
10 economic and environmental impact of a pipeline and
11 energy corridor here in the north and to make recommenda-
12 tions to safeguard the interests of the people, the
13 environment and the economy of the north, if the govern-
14 ment decides to build a pipeline.

15 So, thank you all again for the
16 contributions that you've made and I want to thank the
17 representatives of the pipeline companies for coming and to
18 say that the Inquiry, after this visit to Fort Providence
19 and Kakisa, will be paying a visit to Fort Rae next month
20 and that will conclude the community hearings that we are
21 holding in the north. We still have some more business
22 to do at the formal hearings in Yellowknife, where we
23 listen to the experts talk about what happened in Alaska,
24 what would happen if the pipeline broke, what would happen
25 to the gas, would it create a forest fire, could we
26 put it out? All of those kinds of problems that you're
27 concerned about and so are we, and we're trying to sort the
28 answers out at the hearings in Yellowknife.

29 But the main thing is to under-
30 stand what you are thinking about all of this, and to

1 try to let you know what the pipeline project would
2 entail, so far as we can, if it were to go ahead.

3 So thank you again, chief and
4 members of the council, and Mr. Maleski and all of you
5 who attended and contributed to the discussion this
6 evening.

7 Can you translate that? Do your
8 best.

9 (CHIEF ALBERT CANADIEN TRANSLATES ABOVE)

10 THE COMMISSIONER: The Inquiry
11 stands adjourned then until we reconvene tomorrow
12 afternoon in Kakisa Lake.

13 CHIEF CANADIEN: On behalf of
14 the people in Providence, the native people and everyone
15 else, I speak in the capacity of chief and settlement
16 secretary, I'd like to thank Mr. Berger, members of the
17 oil companies and members of the press for coming to
18 Providence and listening to what we had to say, and I
19 certainly hope that we have given you some insight into the
20 way that we are, the way that we live, the way that we
21 were and what our feelings are.

22 It was a good experience for
23 all of us. Nothing like this has ever taken place in
24 Providence except when they signed the treaty. Even
25 then people didn't know what they were getting into. But
26 this time we're making sure. So I'd like to thank you
27 once again on behalf of all the people in Providence for
28 coming.

29 (APPLAUSE)

30 THE COMMISSIONER: Well, thank

1 you all very much.

2 (PROCEEDINGS ADJOURNED TO JULY 17, 1976)

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AUTHOR	
Mackenzue Valley pipeline inquiry:	
TITLE	
July 16, 1976 Ft. Providence,	
DATE DUE	BORROWER'S NAME
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Community 68

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MACKENZIE VALLEY PIPELINE INQUIRY

Government
Publication

IN THE MATTER OF APPLICATIONS BY EACH OF
(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
CROWN LANDS WITHIN THE YUKON TERRITORY AND
THE NORTHWEST TERRITORIES, and
(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY
THAT MIGHT BE GRANTED ACROSS CROWN LANDS
WITHIN THE NORTHWEST TERRITORIES
FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

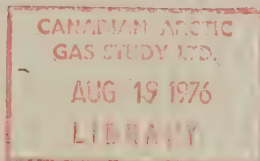
Kakisa Lake, N.W.T.

July 17, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 69

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APPEARANCES:

Michael Jackson, Esq., for the Commission;
Darryl Carter, Esq., for Canadian Arctic Gas Pipe-
line Limited;
John Ellwood, Esq., for Foothills Pipe Lines Ltd.

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CANADIAN ARCHIVE
GAS STUDY LTD.

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1 Kakisa Lake, N.W.T.

2 July 17, 1976

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
4 (CHIEF A. CANADIEN RESUMED AS INTERPRETER)

5 THE COMMISSIONER: Well, I'll
6 call our hearing to order ladies and gentlemen. The
7 job that I am doing is to find out as much as I can
8 about the people who live in the north, about the way
9 they live, about their hopes and their fears so that
10 I can tell the government what in the end is likely to
11 happen if they build a pipeline to bring gas from the
12 Arctic to the middle of the continent.

13 There are two companies -- Arctic
14 Gas and Foothills Pipe Lines. Each wants to build a
15 pipeline that would go along the Mackenzie Valley and
16 into the big cities and industries in the south where
17 people need natural gas.

18 Now the government has said
19 that if we build a natural gas pipeline through the
20 Mackenzie Valley, then we will be opening up a corridor
21 and that an oil pipeline will be built after that. So
22 what we have to consider is the development of a
23 corridor for gas and oil pipelines along the Mackenzie
24 Valley.

25 Now, the government has asked
26 me to come here to the north to find out from you about
27 your life and about your concerns for yourselves and
28 for the future. I have been travelling through the
29 north for two years now and I think I have learned a
30 lot. I have been listening to people all over the north;
31 Indian people, Metis people, Inuit people and white

1 people. This is one of the last places I'll be
2 visiting before I sit down to write my report and turn
3 it in to Ottawa.

4 I should say that if a pipeline
5 is built, there will be, we are told, thousands of
6 workers needed to build it. We are told that many of
7 those workers will be brought in from the south. We
8 are told that the cost of this pipeline will make it
9 the most expensive project that private enterprise has
10 ever undertaken in the history of the world.

11 You are the people that live
12 here. Some of you in the Mackenzie Valley live close
13 to the route of the pipeline, others farther away.
14 But all will feel the impact if the pipeline is built.
15 To give you an example of what I mean, we are told that
16 they are building a pipeline in Alaska. You've probably
17 heard about the pipeline they are building there. In the
18 last two years, 80,000 people have come to Alaska
19 because they wanted to get work on the pipeline.

20 We are told that there are
21 more people unemployed in Alaska now in the middle of
22 pipeline construction than there were before the pipeline
23 got started. Now, nobody feels that 80,000 people are
24 likely to come into the Northwest Territories if a
25 pipeline is built here. But if a pipeline does go
26 ahead, many thousands are likely to come or want to
27 come. One of the routes by which they would come would
28 of course be the Mackenzie highway which is just eight
29 miles from your village.

30 So, we are trying figure out

H. Simba

ways of protecting villages like yours from an influx of people from the south if the pipeline does go ahead. We want to know how you feel about the pipeline, about employment on the pipeline, about business opportunities on the pipeline and about measures that you think might be taken to protect your village.

So, I am here to listen to you. After Chief Canadien has done his best to interpret what I have said, we'll go ahead. So, can you tell them what I was just saying?

(CHIEF CANADIEN TRANSLATES ABOVE)

HENRY SIMBA, sworn:

THE INTERPRETER: That was Henry Simba, the Councillor for Kakisa Lake. He said there are times that he speaks and it seems that nobody listens. He speaks for the people in town and nobody listens and that since Mr. Berger is here and there is a lot of people here, he would like to say something.

We in Kakisa live here. Sometimes living here is hard. At the time that an Indian agent wanted these people to move to Fort Providence, at the time the old man sitting there, Philip Simba, was the Chief then. They didn't want to move into Providence. They said this was their land, their hunting ground and they wanted to stay here. Proof of that is still here at the -- about four miles up along the shore there. They've got their old houses still there and across the lake too.

That's why when the Indian Agent told them that he's going to move them to Providence,

H. Simba

nobody wanted to move. They wanted to stay here. You see the houses here, that's the original group of people who had been here before. We're still here.

Sometimes living here is pretty hard. At the time that the old chief there didn't want to move, I guess he had thought of the future of these people. So, I guess he had foreseen what was to happen. So they didn't move.

Here, they don't wait for anything. They don't have to wait for fuel to make fire or anything like that. They didn't have to wait for anything. They never had anything to do with welfare. Their life is hard but they get by having net in the water, in the bay here and along the shore. This is what they get by on. This is how they live.

He said that the time when the Indian agents were trying to move them to Providence they had come here a number of times trying to persuade the old man to change his mind. But he says he doesn't know what his father had thought or why, but they never persuaded him to move. He said that they wanted to live by their fishing lake. Before they built these houses along the shore here, they had lived in Tathlina lake, in that area. At that time, they had a huge forest fire I guess and it killed most of the fish in the water.

So, they moved into this area. They established their little community here and it's what you see today. At the time when they were living at Tathlina Lake and all the fish had died in the water,

H. Simba

1 drifted to the shore. There was dead fish all along the
2 lake,
3 on the shore. You couldn't drink the water so they
4 had to get water from the -- out on the swamps or
5 wherever they could find the water.

6 When they moved, the dogs
7 had to run along the shore. Some of these dogs ate
8 some of the fish and some of these dogs died as the
9 result of eating that fish. So, they made their way
10 here and here is where they established their little
11 community.

12 He said when they got here
13 again, the Indian agent came around again and told them
14 to move to Providence again. Since they belong to the
15 Port Providence band, they should go over there. However,
16 the old man said "no", that they are people from this
17 area and here is where they want to stay. Twice the
18 Indian agent made some kind of a report or something
19 to send to Ottawa for them. Finally about after three
20 summers, the Indian agent came and told them that they
21 could cut logs and they can build a house for themselves.
22 He said there was no carpenter around to help them,
23 nothing. These are the houses that they built. The
24 Indian agent -- Indian Affairs provided the materials
25 for them. There was no carpenter. They didn't have
26 any carpenter or anything to build these houses.

27 He said that finally they sent
28 a carpenter here. He started fooling around with the
29 houses and all that but he didn't stay too long because,
30 you see his little monument there. The guy drowned
31 in the water.

H. Simba

1 This is just a part of our
2 story here in Kakisa. But he likes to say more to
3 Mr. Berger.

4 Since you are here, you might
5 as well listen to other problems that we have. There
6 has been talk-- he doesn't know who the people were,
7 but they have been around and they wanted to build a
8 dam here by the falls. There is people that use
9 Kakisa River for fishing in the fall time from Kakisa
10 Lake and also from Port Providence. Where the Kakisa
11 River empties into Beaver Lake along the Mackenzie
12 River, there is shallow water for quite a ways out into
13 the lake. But if they, you know, build a dam here,
14 the water will get less and less shallow. There will
15 be no fish for anybody and they can't even go fishing
16 for winter time. That's why they are against the building
17 of the dam.

18 If they build a dam here, he
19 was told that the river will flood and above the
20 ground that we are sitting on now would flood at least
21 ten feet over the banks. This is the only high ground
22 around the lake because everywhere else it's flat. It's
23 flat down that way and it's flat down that way. There's
24 a lot of beaver living that way and there's a lot of
25 beaver this way. If they flood here, they're going to
26 have to move again. If they build a dam, they've got
27 electricity and that. They don't need that. They've
28 done without it so far and they don't bother with it.

29 THE COMMISSIONER: They don't
30 need it here.

H. Simba

1 A Yes.

2 Q In the village.

3 A No. What they use is
4 just gas lamp and that's good enough for them.

5 Q A gas lamp?

6 A Yes.

7 Q The electricity probably
8 won't be for Kakisa. It probably won't be for
9 Providence. It'll probably be for other larger
10 communities like Hay River and Yellowknife and Smith
11 and around that area. It's going to damage our fishing
12 grounds and that, and we don't need it. It's not a
13 necessary part of our life.

14 He said, you visit all these
15 houses here and you won't find electric lights hanging
16 on the ceiling or anything like that. They use candles
17 and gas lamps. They buy their own gas for the gas
18 lamps and they don't need it. Nobody's going to come
19 around and dictate to them how they should live and
20 stuff like that.

21 He said that if we had been
22 living in town, had all the modern facilities like
23 everybody else has, we wouldn't be sitting in a dim
24 little room like this. You'll have a lot of light to
25 write your notes and that.

26 They built this place for the
27 Indian agent. He had his office in the back here.
28 If we had been some place else with all the modern
29 conveniences, then everybody wouldn't be crowded like
30 that in here.

H. Simba
P. Simba

1 He said he'll talk again later.
2 He likes to thank you for listening to him. He said
3 maybe the old people here would like to say something
4 also.

5 THE COMMISSIONER: Thank you
6 very much, Mr. Simba.

(WITNESS ASIDE)

7 PHILIP SIMBA, sworn;

8 THE INTERPRETER: He said I
9 am the oldest person here in this room. I'm from a
10 different generation than these people are. I was
11 born around the Nahanni area. I grew up at Fort Simpson
12 with my grandfather. I am from that region.

13 He said that he lived with his
14 grandfather and he was about four years old when he
15 seen the way that people live. The kind of life that
16 we live had been pretty hard. He'd lived through it.
17 What they lived on, there was no tents like you see today,
18 canvas tents. They had moose hide tents.

19 There was no canoes. They
20 made their own birch bark canoes ^{and} they made their own
21 moose hide canoes. This was the kind of life that they
22 had that he lived. He's seen it.

23 Everybody is out in the bush
24 hunting and trapping all winter long. Come springtime
25 or summertime everyone would go to the town or
26 wherever they had a trading post. That's where he has
27 seen all the people gather. This is what he saw with
28 his own eyes.

29 He said at the time there was
30 no money, no dollars and cents like we see today. They

1 had beaver and it was referred to as skin. One skin,
2 or it doesn't matter how much you had. A person could
3 go into town and bring three or 500 skins. He spent
4 maybe one skin but there was actually no change or
5 whatever given back to him. This is the way that he
6 feels that the Hudson's Bay Company cheated the people
7 and took advantage of their ignorance.

8 The people suffered for that
9 because of the Hudson's Bay Company.

10 He said that the kind of life
11 that they had was hard. They in a sense, provided the
12 Hudson's Bay Company with what they have today. Come
13 September, everybody goes out in the bush hunting.
14 Wherever there is fish, everyone would put in nets and
15 catch all the fish. Some of the people may have shot
16 one moose, some, two, three, four. They cache them.
17 They build a small hut and put them all in there.

18 When the first snow comes,
19 they come into town and the Hudson's Bay has at least 12
20 men working for him. No, 15. Each man had a team
21 of six dogs. These people went and got the moose.
22 This was provided to the Hudson Bay for his food. In
23 the wintertime they provided him with rabbits and all
24 that. This was how they helped the Hudson's Bay. That's
25 how he grew rich on the misery of the people, I guess.
26 That's how come he's got a beautiful store today.

27 There's a couple of people
28 that he mentioned was Camsell and another man, McLeod.
29 These were the Hudson's Bay managers or traders that
30 he remembered. He said that the last three members that
31 this is the way that

P. Simba

they provided the Hudson's Bay. He doesn't know, doesn't remember for how long this went on because he went in this area with his father then. But he does remember that back then they had sort of a ration system for the Indian people. All the food that they got: moose and fish and everything the Hudson's Bay kept -- everything went to the Hudson's Bay.

In the summertime once a week they get the ration. Everybody gets flour and sugar and some meat. There was no lard or anything. They had to use fat that was made from moose fat that the people had made. They were given chunks of that. For one week of flour, they used to get a can of fine cut tobacco, one of those empty cans. It's not the size that you see today but it's smaller. They used to get one scoop of that for flour. This was supposed to last them for a week and for sugar.

This was given to people who had a lot of children. They'd get one scoop of flour for the week. Also they got a small container, a small little cup of sugar for the week. Every Friday, I guess they had a tower. There was a bell in there. Every Friday night about six o'clock or something, they used to ring it. So everybody used to bring their packsacks over there just to get it.

These were the people who were on the employment of the Hudson's Bay. This was not the native people but this was actually the Hudson's Bay workers. All the moose and fish and everything that was supplied to the Bay was for the -- to maintain and

P. Simba

1 feed the Hudon's Bay crowd. This was what was given
2 to them.

3 There was some old ladies
4 there too, old widows and that. They got part of some
5 of that too. He says he talks about it because he
6 has seen it and because he was there to help some of the
7 old ladies, some of the old widows to get their scoop
8 of flour and scoop of sugar.

9 He said that a long time ago
10 guns that we know of today was no use to the people
11 back then. They used bow and arrow. They had, when the
12 guns were introduced here, it was those old types of
13 guns that had sort of a hammer on it I guess, you know,
14 that they filled to put the powder in the back. You know.
15 It was pretty dangerous I guess but if the men had it
16 long enough, they, you know, they could load it up in
17 a hurry if they had to. But it took a long, long time
18 to get used to it.

19 But then his father received
20 a gun one time. This was one of the newer guns which
21 had pellets I guess. You load it up with pellets and
22 it had the cap on it. The people seen it and they
23 liked it so they went to see the Hudson's Bay manager
24 and the guy who was in charge of the post. The
25 guy promised them that they would, you know, order for
26 all. So it come springtime the freight came and all
27 these guns were unloaded. Now, to buy a gun, they
28 didn't have cash. You bought them with skins. You
29 pile your skins to the height of the gun, even before
you received it. There was all kinds of pelts: beaver,

P. Simba

fox, marten; everything, all piled up. He says he has seen this happen. He's seen two people buy guns like that, trapping all winter long. They just piled their, all their cache for the whole winter and got the gun.

This is how they lived. This is how the gun was introduced among the people here. He said this is the kind of life that we live and it has been a hard life. The way we lived a long time ago there was nobody around to dictate to us how we should live and what we should do. Among us, we had a leader. The leader was usually the man who knew most everything, hunting and all that.

Aside from him, there was the medicine man. He was usually the one who knew how long he was going to be among the people. Then somebody else, after he was gone, someone else took his place. These were the only two people who were sort of leaders within the Indian group of people who lived. Then little by little, the white man came without telling the people why they were here and why they came.

Slowly the change came and then all of a sudden there was an entirely new different, everything was different. Not knowing about and not being prepared for it, you know, everybody was sort of in the air like, you know. This is the way that it still is he says, not understanding what happened. This is sort of a culture of shock I guess you might say.

He said at the time nobody was in a set place. There was a set place I guess for the trading post. Everybody wandered around after

P. Simba

1 the game. Whenever somebody shot a moose or anything,
2 they all would go over there and live there. They
3 had, for the shelter, they had -- they made a shelter
4 out of spruce and whatever was handy then. Then
5 they had a fire in the middle and they made dried meat
6 and that.

7
8 When it was gone and somebody
9 else shot another moose someplace then they moved
10 over there again. At the time he said nobody was
11 worried about a house. Nobody complained about the
12 cold. Nobody said that it was cold or anything. This
13 is the way that the people are. He says, "I was one
14 of them". I lived that kind of life. Even today, I
15 still wonder about that. I still marvel at the kind
16 of lives that we had. There was no complaints. Nobody
17 got cold.

18 He says, but today, I live
19 in a house like this and I get cold when I never used
20 to before. I wonder about that. He said back then
21 we had no clothing that we have now. Everybody dressed
22 in rabbitskin. A good hunter usually dressed in
23 beaver. Usually about four big beaver pelts would
24 make a good coat for any man. They had everything was
25 -- even the blankets and that was made out of fur, either
26 beaver or rabbit skin. No one did complain about the
27 cold or anything.

28 He said that he lived among a
29 lot of people and he travelled with all of them. He's
30 telling you this story because he's seen it with his
31 eyes and he's been through it. He said if he had friends

P. Simba

H. Simba

1 today who is still alive with him, they will tell you
2 the same thing, the same story.

3 There was one or two flu
4 epidemics and a lot of his relatives and friends passed
5 away. But he's telling you this story and he is at the
6 moment kind of leary on saying any more or carrying
7 on because he thinks that maybe some of you think that
8 he is not -- he's just telling you a story because he
9 is all alone now and no old person here to say that he
10 is telling you the truth.

11 THE COMMISSIONER: Thank you
12 very much sir.

(WITNESS ASIDE)

14 HENRY SIMBA, resumed:

15 THE INTERPRETER: Every year
16 it was about the same thing. You go trapping and to
17 get whatever was necessary. You got the pellets for
18 your gun, powder for your gun and maybe if there was,
19 you know, you got used to chewing tobacco or you got
20 used to some tobacco, you had some and there was some
21 tea.

22 If this was gone, you know,
23 you had no more of that, then you went to the trading
24 post to get some. You hunt and you trap all winter
25 long. All your furs was bought in the springtime. Then
26 you lived at a fishing camp in the summer. At the
27 end of August, you start again looking for furs: beaver
28 and bear or lynx or whatever that the Bay wanted to buy.
29 This is what they did all year around, just
30 trapping.

H. Simba

1 He said at the time that the
2 only way you could get anything was to go trapping for
3 your livelihood because at the time nobody -- there was
4 no work and nobody knew about anything about the wage
5 earning or anything like that.

6 Sometimes at the insistence
7 of the Bay manager or at his urging the people went
8 and got more furs so that they can get some, you know,
9 what little they can with their furs. This what they
10 did. He's been through it he says. He's been through
11 it all.

12 He has lived a hard life with
13 depending on our own ability, I guess, to hunt and
14 trap and that. He says I remember a time when we ever
15 first heard about the government was when Mr. Carr --
16 some government agent came to Fort Simpson. There he
17 brought in a whole bunch of supplies including cows.
18 He says then they gave the Indians blankets, flour and
19 bacon and everything else. From that day, our dependency
20 grew. We forgot about what we used to do, our old
21 ways of life. Seeing that they had sort of deleted or
22 depleted the game in the bush, everybody started making
23 their way to where the government was passing out all
24 these stuff. That's how they started dependency on
25 government grew.

26 More and more this happened
27 until today. The way you see Indian people are today.
28 He said sometimes when he was young and nobody
29 knew anything about a dollar and sometimes someone
30 would find a dollar or someone from the Bay and not

H. Simba

knowing that, you know, what, you know, how much it was or what it was worth, they used to give it to the local priest who told them that one dollar was worth four skins. They used that to buy, you know, because the priest had a whole bunch of supplies and that, you know, they bought a little stuff with that.

Four skins were worth maybe four quarters or whatever. But he said that it may have been funny for us young guys sitting here and laughing at that but for them at the time not knowing what it was, you know, used to go the priest because he used to give them four skins. It was lots I guess you know, for one thing you can get four. It's was lots to them.

THE WITNESS: You give the priest a dollar and then he give you four skins worth. So, when you find a dollar, you get a dollar from the Hudson's Bay, well you give it to the priest. So he give you four skins. He doesn't know what's four skins means. But everybody even if they find a dollar, well they go to the priest. This is four skins and you get back -- I don't know. Maybe four quarters, maybe, I don't know -- maybe four dollars.

THE INTERPRETER:
He remembers the time that it must have been a little over forty years ago that when they used to live at Tathlina that they first seen the money or the cash that like we know of today. They heard that there was three traders that did come in from down south into Providence. These people were buying beaver. So they made their way to Providence and when

H. Simba

1 they got there, these people approached them and said
2 that we'll buy your furs. So instead of going to the
3 Bay as usual, they went to these traders; three of them.
4 The traders offered them 30 or 40 or \$45 each pelt.
5 That's the only time that they found, you know, they
6 knew the dollar. You know, not actually knowing the
7 value of it but you know, they had it. That's when
8 we first seen money like that.

9 This land is big and that.
10 We are all friends, white, Indians. We passed through
11 this land. We are part of it. I guess at one time
12 or another that we did fight among each other and that.
13 You had to learn down there, which is down south and
14 we had our land here. All of a sudden, there was a
15 lot of white people around. You know, what they were
16 doing we didn't know. But we are all friends and
17 brothers. You're like us. You eat till you're full.
18 You drink till you quench your thirst. We do the same
19 thing.

20 We live off the land and we
21 will continue doing that until the day we die. Here
22 he is referring to himself. He says and there is talk
23 about having the pipeline and that. The people that
24 should be more concerned should be the people from
25 down the river where the pipeline will go through.
26 Maybe it will pass us by here but we will continue
27 living the way we always been whether there is a pipeline
28 or whether there is no pipeline. We'll keep on living
29 the way we were.

The people down the river, the

H. Simba

1 delta area , they are the ones who are more concerned
2 because their area where they live and hunt and that
3 is much smaller than our area here. That's where the
4 pipeline is to start from so they are the ones
5 who are more concerned about it. But we will keep on
6 living the way we are doing here as long as there is
7 no interference from anybody anywhere either by the
8 pipeline, government or anybody else.

9 He said that what his father
10 said about the pipeline , you know, is true and
11 that in that area where the people from Trout Lake
12 probably trap this way too. And the area where the pipeline
13 is supposed to travel across was a good hunting area.
14 Sometimes they do go down there but they don't go too
15 far nowadays because one person cannot travel alone a
16 ways than he used to.

17 The people who are making the
18 most of this pipeline issue are and must be the people
19 that are more affected and that's the people down the
20 delta area. He say and where they go he can show you
21 on a map the Tathline area.

22 He said that whatever that
23 his father said, he has heard this story a lot of times
24 from a lot of old people. Apart from his father he has
25 listened to a lot of stories like this. He said that
26 everything his father said about clothing and everything
27 is true. That he's heard it from a lot of people.
28 The white man that is here, is he is doing his own
29 business and he is not bothering them at all. If we
30 are to gain any sort of benefit from them being here, then

H. Simba

1 let them be here.

2 He said that we had learned
3 from the white men, educated like them. Some of us
4 had gone to grade 12 and that. He himself, he's gone
5 to only six only because he was sick at the time. Part
6 of our education was French because of the nuns who
7 were here and prayed all the time.

8 He said all these people that
9 you see sitting here had attended a year or two at the
10 convent at the boarding school in Providence and that
11 only when they got of age and were in their 20's and
12 that, that school actually did start. Family allowance
13 and all that, they never had.

14 Q What?

15 A Family allowance.

16 Q Oh yes.

17 A Never had it you know.

18 Because of that, you know, there actually is not much
19 for them to do except to rely on the way they used to
20 live before. He said that they didn't learn too much
21 where they stayed in the boarding school. You spent
22 half your time praying and that the nuns insisted that
23 we speak French. If we didn't then they put us in the
24 corner for a hour. If you were chewing gum anywhere,
25 they used to put it on -- you know, make you put it on
26 the top of your nose and then put you in the corner and
27 you stayed there for an hour.

28 This was not education. We did
29 not learn anything from that. How are we supposed to
30 learn when we are in a situation like that. That's how

H. Simba

1 we are here and you know, for us there's nothing -- there's
2 actually nothing. We didn't learn anything from that.

3 And that you people who are
4 sitting here are the same us. You got ten fingers,
5 your legs and that. The only difference between you and
6 I is your language and the color of your skin. That's
7 it. Some of you are good people. Some of you are friends.
8 But the only thing is that when we meet you is that we
9 want to talk to you. We can't unless there is somebody
10 close by who speaks your language and can interpret
11 for us.

12 Our trapping area is in the
13 vicinity of where the proposed route of the pipeline
14 is. We have been that way before but in this past
15 winter, we didn't go that ^{far} because some of the older
16 people here -- some of them have been sick and they
17 need the young guys around to look after them so they
18 didn't go too far away from here last winter.

19 He said that where the pipeline
20 is to go, maybe we would not be affected by it. But
21 we are in an age now where there is change and there is
22 to be many white men here. We can't gain anything
23 or earn anything by doing no work at all. We have
24 to earn a living like them. They came here without
25 invitation or without any consultation with the
26 native people. They have been doing whatever they were
27 since then.

28 The people more affected is
29 the people who are in the delta region. The white
30 man can do whatever he wants as long as he doesn't bother

H. Simba

1 this community. But the only thing is that this thing
2 should take place and the white man can do whatever he
3 wants after the land claims thing is settled. Then they
4 can go ahead and do whatever they want.

5 But they can do that without
6 disrupting anybody or bothering anybody then let them
7 go ahead and do it. These people here, living here and
8 a good example about interference in this community is
9 that at one time there was four geologists here who
10 lived in this building here. They paddled around and
11 all that. They put some nets out in the water there.
12 It must have been an inch -- one inch mesh.

13 THE WITNESS: Inch and a half.
14 Or two inch.

15 THE INTERPRETER: So they
16 took the fish and they gut them and then took some
17 samples from there and then threw the fish away. They
18 left their nets there for three or four days, you know.
19 The fish were dead in there and getting rotten. These
20 people were probably getting paid for living here.
21 Here they could have hired one or two of these guys
22 here to bring the nets for them and visit the nets and
23 that.

24 Q These were fish biologists
25 were they?

26 A I think so.

27 Q Yes.

28 A But they took samples
29 from, you know, along the shore but everything.

30 Q Yes.

H. Simba

1 A Finally it got to a point
2 where the fish were all in the nets and that, rotten
3 and all that. So they came over here and had a talk
4 with them and told them to leave. They left.

5 They told them to take their
6 nets out and that and so they did and then they left.

7 Another example of this was
8 that a few years ago they had all these guys here were
9 doing some commerical fishing down at the end of the
10 lake for pickerel and that. When they came back -- one
11 day they came back to bring their catch back in here.
12 When they came in there was a whole bunch of people here,
13 young people and that. So he was over at this house
14 and he saw them so he came over here to ask them what
15 they were doing. He found out that these people were
16 from the correctional institute in Hay River.

17 These people said that they
18 were going to build some cabins down along the lake
19 there some place. So, he told them that they shouldn't
20 just come in here, barge into here without talking to
21 the people and telling them what they want and that
22 this area is none of their business and they shouldn't
23 bother it. It's for the people here. So these guys
24 left and they took all their supplies and canoes and
25 everything and went back and left. Since that time,
26 there is nobody that has been bothering them at all.

27 There is a lot of people
28 coming in like this and not bothering consulting the
29 people here in town. This thing has to stop because they
30 are the ones who, you know, benefit from whatever is in

H. Simba

the water and whatever is on the land. They put their nets up there for their own use. And that anybody who comes in here and starts fishing and doing that and they are sitting there and watching them while they could be doing that and getting paid for it. All the survey posts put in here, these people in this community planted them and that anybody that comes here should just go to the end of the highway there.

Whatever they want to do is to get approval and permission from these people here before they do any sort of fishing or whatever.

And that they do some fishing on this, you know, on this lake here. There was one time last spring -- this spring. The fisheries had given them a quota, a limit of 21,000 pounds of fish. They were about to start fishing, commercial fishing and they had made plans. Everybody -- all the young guys here were ready to fish. Then all of a sudden these three men from Hay River came and they were going to do their fishing here to.

So he phone Casey Jones in Hay River, telling him not to send these guys down because they were the ones who were going to their fishing here.

Q Who is Casey Jones?

A He is the --

Q Fisheries officer?

A -- the government --

Territorial Government employment. He's an economic development officer?

Q Yes.

H. Simba

1 A He approached
2 Fisheries but Fisheries couldn't do anything
3 because a no law or any set rules or regulations that
4 prohibits anybody from, you know, fishing.

5 So these guys came in with
6 their nets and they used three inch mesh while the
7 acceptable measurement for any mesh here in this lake
8 is four and a half. So these guys brought in about
9 30 nets and these guys just started. In no time
10 at all, their limit was -- they caught their limit.

11 Then these guys came and left
12 and they left all their nets down there at the end of
13 road there down by the bank. The fishing inspector
14 came and, you know, confiscated about 16 nets all three
15 inch mesh. Part of the blame went on them and left
16 them a bad name with the fisheries people. So here
17 they are with, you know, they could have done all
18 their fishing throughout the summer but their limit
19 was gone in no time at all. So they're just sitting
20 here and wonder at so much an hour they're sitting
21 here for.

22 There's no work at all here
23 and they learned to pray when they were in school.
24 That's all they do there and I get paid for it all.

25 Q Praying comes in handy.

26 THE WITNESS: We expect the
27 pipeline any time. We get a free gas for it.

28 THE COMMISSIONER: Yes, please
29 do.

(WITNESS ASIDE)

30 JIM THOM, resumed:

J. Thom

1 THE WITNESS: What I was just
2 saying here was that there was two person that was
3 on that land use research in Kakisa here. One of
4 them was Betty Menicoche and Rufus Moses who did the
5 interview with the people here. There was twelve of
6 them, twelve able men that did all their trapping
7 during the -- that were between the ages of 30 to about
8 40 I guess, 45. There are just only about ten of them
9 now -- ten able person that are doing all their trapping
10 year round.

11 I was just explaining to them
12 that what you see on this map is just where they did
13 all their trapping during the winter and the spring.

14 THE COMMISSIONER: Yes.

15 A Trapping seasons. I said
16 like most of them did all their trapping way up towards
17 Trout Lake but later years, I guess they've just been
18 up to this area. There main concern was just right up
19 to where the Kakisa River flows. They've been going
20 through all this. This area here is a real good
21 beaver country and that where they're, -- you notice
22 that they're --

23 Q To the west of Tathlina
24 Lake.

25 A Yes. That's where they're
26 doing all their -- that's where they do all their
27 spring hunting and that. Some of them have been
28 to do the west end of the lake where they have all their
29 old camps situated right over here I was explaining
30 to them that whatever they trap along their traplines

J. Thom
H. Simba

1 were all marked on the map. There is lynx, marten.
2 There is wolverine, weasel, squirrel, beaver and whatever
3 sometimes we call "chicken on the way" or traffic.
4 Just whatever they get along their traplines.

5 Some of them look -- it's
6 a good place also for moose and that's where you have
7 quite a bit of marks where there have been getting
8 all their luck with their hunting and killing moose.

9 (WITNESS ASIDE)

10 HENRY SIMBA, resumed;

11 THE INTERPRETER: He said that
12 he's been up to here, up to this lake here with that
13 geologist. He said that they came out here with the
14 geologist and that's where their canoe tipped over.
15 So along this route a helicopter picked them up. But
16 while they were along this route he said they were
17 counting all the beaver dams. He mentioned to the
18 person that he was with while they were doing all this.
19 He mentioned that there was supposed to be a pipeline
20 coming along through here.

21 THE COMMISSIONER: Mr. Ellwood,
22 do you just want to point out the route of the pipeline
23 on that map? Mr. Ellwood is with Foothills, one of
24 the pipelines and he's just here to listen to what you
25 have to say. But if you can just draw it with your
26 finger along it.

27 MR. ELLWOOD: The route
28 comes just past Fort Simpson here, running down through
29 here and out like that.

30 A But also Henry said

H. Simba

1 all along these two lakes this a real good beaver
2 country there.

3 MR. ELLWOOD: There is
4 another pipeline, the lateral pipeline to serve the
5 communities here, from about here the pipeline
6 goes across to Fort Providence and then along the lake
7 and along the highway.

8 THE COMMISSIONER: Maybe I
9 should explain that Mr. Ellwood's company wants to
10 build a pipeline that will go over to Providence,
11 Pine Point, Hay River, Yellowknife and Rae so they
12 have to take a pipeline from the main line across to
13 Providence and then along the river. That's

14 one of the reasons why we are here because that
15 pipeline they want to build according to the way Mr.
16 Ellwood just described, it seems to go through an
17 area that you are concerned about.

18 Excuse me, do you want to
19 trace the course of that lateral again just as best
20 you can.

21 MR. ELLWOOD: It would run
22 from a point about in here towards Providence and then
23 goes along highway there and goes here across the
24 highway but still on this side of Birch Lake so
25 it goes up here and about somewheres just to the north
26 of the west end of the lake here to up to about
27 Trainor Lake.

28 THE COMMISSIONER: You'd
29 better tell me if a consensus has been reached here.

30 (WITNESS ASIDE)

I Thom

1 I. THOM, sworn;

2 THE WITNESS: No I am saying
3 what Foothills saying that it was just a proposed
4 route that they were having and then showing them the
5 map.

6 THE COMMISSIONER: Yes.

7 A Showing on the map
8 where they are proposing to have the pipeline. They
9 are said what they concerned with is that if they were in
10 the area surrounded by the pipeline then they would be
11 concerned. But they said that's only just they don't
12 want no pipeline till there's a land claims settlement.
13 Until it's finished after a settlement is settled.

14 Like it seems just to show
15 where the pipeline is it looks easy but he said
16 -- what they are really want to say is that they don't
17 want to, you know, no pipeline until this land
18 settlement is settled.

19 THE COMMISSIONER: I'm sorry
20 Chief, I missed that.

21 CHIEF CANADIEN: I said they're
22 not talking about it until they've settled their land claim
23 then they can do what they want.

24 THE COMMISSIONER: O.K. I
25 mean O.K., I understand.

26 WITNESS SIMBA: You should
27 WITNESS THOM: talk Salvey to us. / Yesterday when I did that land
28 -- explained it to you about that land use research map,
29 one thing I forgot to mention was that the people
30 that were around the Providence area were all in family

H. Simba

1 groups like along in the farthest corner there were
2 all the Gargans and then coming into Big Point like I
3 mentioned like the Landrys and further up the Horn River
4 the Minozas and the Landrys about 5 miles.

5
6 THE COMMISSIONER: Mr. Landry
7 was the old man that spoke last night?

8 A Yes. This area right
9 over here, that's where we were all living in families.
10 I sort of forgot to mention that.

11 Q Yes.

12 THE INTERPRETER: Yes, we
13 would all like to thank you for coming here and
14 listening to them. Maybe at the same time, in the
15 future that they would like to -- if something else
16 comes up and they would like to talk about it then we'd
17 certainly like to add on to what they have said here.
18 You know, get in touch with you or whatever.

19 Q O.K.

20 A There is not too many
21 of them that live here and that but all that we talk
22 about can happen only after the land claims is settled.
23 We don't know the course of action that is to be
24 taken by the Brotherhood because we've just had a new
25 leader now. But we live ourselves here with nobody
26 telling us what to do with that place. If we had
27 lived in another place and had all the conveniences
28 of anybody else or anywhere else, possibly we won't
have our meeting in a little garage like this but we
thank you for coming, everybody.

1 THE COMMISSIONER: Well,
2 thank you. This is a nice place to have a meeting.
3 You shouldn't apologize for it and I am sure that
4 everyone that came with me is very comfortable to be
5 here and has appreciated the chance to see Kakisa
6 Lake.

7
8 You know, my job is to find
9 out what would happen if we built a gas pipeline and
10 established an energy corridor in the Mackenzie Valley.
11 That means I have to try to figure out the impact
12 that one people have upon another. I know a lot about
13 white people and white society because that's where
14 I come from. That's where my roots are but I want
15 to understand the native people and their roots. In
16 that way we can judge what the best thing is to do
17 today.

18 I have listened closely to
19 you and I think I understand how you feel about things.
20 Let me just say that for me it's a great advantage to
21 come to these places and here what the people who live
22 here want to tell me. That way I don't have to read
23 about it in books or just listen to the people who come
24 to Yellowknife to tell me what they think about it all.
25 It means that I get the chance to hear from you people
26 who live throughout this country and whose future will
27 be most affected.

28 So thank you again and if you
29 have anything to add, you can get in touch with me
30 through Chief Canadien or through Mr. Jackson whom you
31 know. You should feel that you have every right to let

1 me know if there is anything you wish to say that you
4 forgot to say today. So thank you again, maybe you could
3 translate that.

4 (INTERPRETER INTERPRETS ABOVE)

5 (PROCEEDINGS ADJOURNED TO AUGUST 9TH, 1976)
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M835

Community 69

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

July 17, 1976 Kakisa Lake, NWT

DATE DUE

BORROWER'S NAME

347

M835

Community 69

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MACKENZIE VALLEY PIPELINE INQUIRY

Government
Publications

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS LIMITED FOR A
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
CROWN LANDS WITHIN THE YUKON TERRITORY AND
THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY
THAT MIGHT BE GRANTED ACROSS CROWN LANDS
WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

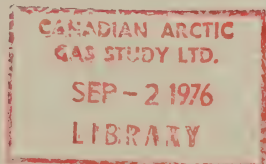
Rae/Edzo, N.W.T.

August 9, 1976

PROCEEDINGS AT COMMUNITY HEARING.

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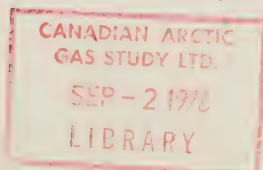
APPEARANCES:

Michael Jackson, Esq., for Mackenzie Valley Pipeline
Inquiry;

Darryl Carter, Esq., and
Al Workman, Esq., for Canadian Arctic Gas Pipeline
Limited;

John Burrell, Esq., for Foothills Pipe Lines Ltd.

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2 CHIEF CHARLIE CHARLO: Sworn

3 JIM ERASMUS: Sworn

4 ED P. RABESCA: Sworn

5 NICK FOOTBALL: Sworn

6 HARRY KOYINA: Sworn

7 JOE MIGWI: Sworn

8 JOE MACKENZIE: Sworn

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10 JIM RABESCA: Sworn

11 LOUIS BEAULIEU: Sworn

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16 JIM RABESCA: Sworn

17 VIOLET CAMSELL: Sworn

18 CHARLIE BISHOP: Sworn

19 CAROLINE DOUGLAS: Sworn

20 PETER SANGRIS: Sworn

21 JOE DRYBONES: Sworn

22

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29

30

Rae/Edzo, N.W.T.

August 9, 1976

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: We'll call our hearing to order this evening. I am Judge Berger, and this is a hearing of the Mackenzie Valley Pipeline Inquiry. The Inquiry is being held because two companies, Arctic Gas and Foothills Pipelines are competing for the right to build a pipeline to bring natural gas from the Arctic Ocean to southern Canada and the United States.

This Inquiry has been established to consider what the social, economic and environmental impact will be if a pipeline is built and to recommend to the Government of Canada the terms and conditions that ought to be imposed if a pipeline is built. So I am holding hearings in every community in the Mackenzie Valley, the Mackenzie Delta, and the Beaufort Basin likely to be affected by the pipeline if it is built.

So far I have been to 30 cities and towns, villages, settlements and outposts, and by the end of this month, we shall have been to all of the communities along the route of the pipeline in the

1 Northwest Territories and the Yukon.

2 Now Canada and the United
3 States have a great appetite for oil and gas, that
4 is why the Government of Canada is considering this
5 gas pipeline. But before they decide what to do, they
6 want to know what you think about it, and that is why
7 they have sent me here, to consider the views of all
8 people's who live in the North, native peoples and non-
9 native peoples. The views of Indian people, Metis
10 people, Inuit people and white people.

11 Now we have been told that this
12 pipeline will be the greatest project so far as its
13 cost is concerned, ever undertaken by private enter-
14 prise anywhere in the history of the world. If it
15 is built, it will take three years to build, 6,000 men
16 will be needed to build it. We are told there will
17 be jobs for all Northern people who want to work on
18 the pipeline. We've been told that if the pipeline is
19 built, it will result in increased oil and gas explor-
20 ation activity throughout the Mackenzie Valley,
21 the Mackenzie Delta, and the Beaufort Basin.

22 Now this Inquiry isn't just
23 about a gas pipeline, because the Government of
24 Canada has laid it down that we are to consider what
25 will happen if a gas pipeline is built and then an
26 oil pipeline is built after that, along the Mackenzie
27 Valley and the same companies, Gulf, Shell and Imperial
28 that have found gas in the Mackenzie Delta, want to
29 build a pipeline to bring oil from the Mackenzie Delta,
30 along the Mackenzie Valley, by 1983.

1 So we are called upon to consider
2 the impact of an energy corridor along the Mackenzie
3 Valley for gas and oil pipelines.

4 Now after I've listened to
5 what you have to say and people in other communities
6 in the North, I will make my report and recommendations
7 to the Government of Canada, because it isn't up to
8 me to decide whether a gas pipeline should be built,
9 that is up to the Government of Canada. They will
10 have to decide whether a pipeline is to be built, and
11 if it is to be built, then when it should be built and
12 who should build it.

13 I have invited representatives
14 of the two companies, Arctic Gas and Foothills to
15 this hearing so that they will hear what you have to
16 say and so that they can answer any questions you may
17 wish to ask them. I should add that the Arctic Gas
18 proposal is simply to build a pipeline that will trans-
19 port gas along the Mackenzie Valley to Southern
20 Canada and the United States. Foothills, the other
21 company, proposes to build lateral pipelines from the
22 main pipeline. One of these pipelines would come
23 around the north side of Great Slave Lake, and would
24 be a pipeline that would come to Rae and to Edzo to
25 deliver gas to homes and businesses here. So I want
26 you, the people that live here, who make the North your
27 home to tell me what you would say to the Government of
28 Canada if you could tell them what was in your minds.

29 Mr. Rabesca, maybe you'd translate
30 that for me.

Chief Charlo

(THE INTERPRETER TRANSLATES THE ABOVE)

THE COMMISSIONER: I think I should say that we have with us the CBC's Northern Broadcasting Unit, that broadcasts each evening on the radio from the Inquiry. They are with us, Joe Tobie, Abe Ookpik, Louis Blondin, Jim Sittichinli, Whit Fraser.

Some of these other people you see with cameras are from southern Canada and they represent television and the radio and we have people from the newspapers here because people throughout Canada believe that what happens here in the North is going to be important, not just to you but to the future of Canada itself. That is why they want to know what you have to say.

Now when you speak to the Inquiry, you can speak in English or in Dogrib, and we will be here for three days, so if you don't get a chance to speak tonight, then you'll get a chance tomorrow or if not then, on Wednesday.

(INTERPRETER INTERPRETS ABOVE)

THE COMMISSIONER: Chief Charlo.

CHIEF CHARLO: Resumed

THE INTERPRETER: I'd like to welcome the Berger Inquiry to the Fort Rae Community as well as on behalf of the Dogrib nation here, he says, I would like to welcome the Berger Inquiry and all the people that are here with him today. On top of that he says where the band elected members from

Chief Charlie

1 the this community and then he says also that we
2 got a band, members here are elected properly and we
3 have got good band members over here so we will
4 probably have to have a good meeting for the rest of
5 the Inquiry for this week he says.

6 He said I understand that the
7 Inquiry itself is very important for the people of
8 not only Northwest Territories but right across
9 Canada he says, and furthermore he said, that the
10 Inquiry is important for the future for the people
11 generations as they go along. So the Inquiry is
12 important for the young and old, and so the people
13 have to share amongst ourselves that and we will
14 have to come into some kind of a conclusion whether
15 we were in favour of the pipeline or not. But
16 however, it's up to the people to express their concern,
17 it's not up to the Band Council or to the Berger
18 Inquiry itself to make decision for us, it's up to
19 the people of Canada to make their own decisions.

20 He says as far as the Inquiry goes, is that
21 the land where it's entitled to the people in the
22 Territories, all the native people and he says how-
23 ever, as far as the pipeline itself, suppose if it did
24 broke it, might have to leak or something like that and it
25 might destroy quite a bit of fair sizeable land. This
26 is some concern that has been expressed within some
27 other native people's hearings, that we understand
28 through the radio that this is what we understand.
29 On top of that is that we don't want the local people
30 to make a decision right now, but however we would

1 like to see the old people get some share, that we
2 want the old people to speak for on their behalf, and
3 then we do understand that whenever the pipeline goes,
4 that we're not too sure whether the pipeline is going
5 to go just right around the Mackenzie River or we
6 understand there's another area that is quite possible
7 a possibility of having the pipeline going through
8 somewhere down in the Eastern Arctic.

9 This is what he has been
10 expressing to the people in public and then we like
11 to have, like we said, we would like to see some
12 old people speak tonight and then we don't want the Band
13 Council to express their concern at the moment because
14 we'd like to have some summary of the meeting before
15 we present our ideas to the Berger Inquiry.

16 He says, I am sure you should
17 be aware of that I am a chief from the Dogrib nation
18 over here in Rae and then another community like,
19 outlying communities like Lac La Martre and Rae Lakes
20 and then we do have the Council members from over
21 here that we got about nine or seven members and then
22 we've got about five outlying communities, that there
23 are, well they are all names, he mentioned all the
24 names but like we said, we have about 12 councillors
25 over here representing these particular
26 communities and I think they are here tonight so that
27 they probably might want to express their concern. It
28 is up to them. But however, is that we decided that
29 we don't want to have the Band Council to express their
30 concern about what the meeting is going to be all about

Chief Charlo
Alex Charlo

1 and then we like to have some summary of the meeting
2 whenever we know what we will go through this evening
3 and probably tomorrow and then probably the following
4 day we might have to present our ideas to the Inquiry.
5 So like right now we would like to leave everything to
6 the older people to express their concern on their
7 behalf and then we could proceed on as we go along.

8 Just repeating over what's
9 happening, the Band Councils are feeling sorry about
10 the conduct of the meeting that we were hoping to see,
11 while we are holding the Inquiry over here so we'd
12 like to have some old people comment on the, what they
13 feel about the whole pipeline system right across the
14 Northwest Territories, and if they happening to bring
15 up any ideas, something we think that might help them,
16 that we like to report to the Inquiry, too. This is the
17 reason why we're trying to give them the opportunity
18 to express their concern in front of the Berger Inquiry
19 and in front of the Band Council itself too.

20 THE COMMISSIONER: That would be
21 fine, Chief, we'll do that.

(WITNESS ASIDE)
ALEX CHARLO: Sworn

22 THE INTERPRETER: He is the former
23 Band Councillor from the previous Band Council and
24 his name is Alex Charlo, and he says he really
25 appreciates to have the Inquiry come into this settlement
26 and then he sure welcome all the parties that are
27 travelling with him.

28 He says we don't get this kind
29 of visitors very often he says, that's the reason why
30 we welcome you on behalf of the people, he says, and

1 like everybody that does have some history, in mind,
2 he says, supposing all of the white people in their
3 society they probably might have the history of what
4 happened with the old people that lived with them,
5 he says, the same thing goes with us too. We as the
6 Dogrib Nation, he says, we have peoples from the
7 previous Band Councils and all that goes back a fair
8 number of years.

9 He says as far as the history
10 is concerned, he says, that it's not that the white
11 people themselves brought the peace along amongst the
12 native people so that in the future that white
13 people should share our land with us. Before even the
14 white man came, he says, we had our own Dogrib leader ,
15 so called Edzo, he's a fellow that made some peace
16 with some other various native tribes and then came
17 along the white people and then it's that type of
18 people that should be recognized, like other people
19 should be respected other than these people that come
20 around.

21 I guess the days that when
22 Edzo, our great Dogrib leader, the day that he made
23 some peace amongst the various tribes, as well as
24 the white people, and then maybe along those lines,
25 the days like Edzo's days, I guess, the days when
26 the people, there's no such thing as microphone to
27 speak through he says but however, he made his own
28 decisions and then with something the people came
29 along. But today now, he says the people are still
30 living with it.

Alex Charlo

1 He says the days that he is
2 referring to, the great Dogrib leader, so called
3 Edzo, he's the fellow that makes peace amongst the
4 Dogrib peoples as well as the other tribes, and so
5 came the white people and then he still make some
6 great effort so that, something that he done that
7 still exists right now is so-called peace. To us
8 people like the Dogrib people over here, feel that
9 Edzo is sort of acting like our government those days,
10 and now however, he says, he made some peace and
11 now that we were into some sort of negotiating or
12 whatever they call it nowadays, that we would always be having
13 some great concern with the Government of Canada, and
14 we probably have to deal with them however, he says,
15 but we like to see that now we make some real good
16 dealings with the Government of Canada. This is what
17 we were most concerned with, he says.

18 He said now tell the days that
19 the Edzo had made peace amongst the Dogrib peoples
20 as well as the white peoples that we went through a
21 lot of hard times and then but however he said, we
22 felt that we could have managed to live or act like
23 white people in some occasions but which we didn't
24 attempt to. Then we don't really going to come like
25 the white people in the future anyway, that's the
26 reason why we don't want to act like them. On top of
27 that is that, we don't want to see that the white people
28 destroying things so called our animals and things
29 like that in our territory. That's our main concern,
30 is the reason why we like to meet with the government

Alex Charlo

1 officials whenever they come around he says.

2 Since the white people came
3 through the Territories, to us the native people feel
4 that they did nothing but sort of spoil the Territories
5 for us because in the early days before the white
6 people came, he says, there was all kinds of animals
7 that lived with the people, the people used to live off
8 the land with and now we can't see any more
9 animals around, then that's our great concern he says.

10 I think that has something to
11 do with the exploration he says. I think what they
12 did is nothing but exploit our lands, he says.

13 Now, he says, talk about
14 exploiting our land he says, that's our main concern,
15 he says, however, when the first white people came
16 to the Territories, I think they brought nothing
17 but a few poisons to kill off all the animals that
18 the people used to live off the land with and now
19 that, I used to be young like all the young people
20 nowadays he says, and I used to trap like them too
21 in my young days, he says, and I did a lot of
22 travelling in the bush and I spent a lot of time in the
23 bush too. And then I hadn't even seen a forest fire
24 period in any part of the Territories, he says. Now,
25 he says, since they came around, he says, the forest
26 fires seems to be appearing in every native community
27 he says.

28 Since like that's what I
29 considered as far as it goes back with my remarks of
30 the history, he says, this is where -- that's when

Alex Charlo

1 since the white people came he says, you know, but
2 they seems to be making all kinds of promises and
3 then they don't seems to keep it or whatever they do
4 with the promises that they promise to the people in
5 the Territories, not only the Inquiry itself.
6 They make all kinds of promises but the Government of
7 Canada made a few promises that they never live up
8 with he says. Now I don't think the Inquiry itself,
9 that whether we're supposed to -- Supposing we did talk
10 about anything that we think is related to the
11 troubles that we have in the Territories, I don't
12 think the Inquiry itself will ever solve the problem
13 for us.

14 Since it's not only the Inquiry
15 that I'm trying to refer to all the time, but however,
16 like when the Government of Canada, when they made
17 peace, you know, a treaty with the people of Canada
18 he says, I think they made all kinds of agreements,
19 and then I was pretty close to the original people that
20 did sign the Treaty with the Government of Canada
21 back somewhere in the Resolution area. As far as
22 the Yellowknife area and all the way down here he
23 says, I used to know the names of the original people
24 that did sign the treaty and then the ones that are
25 respected, former chief that died a long time ago, his
26 name is Murphy. He's the original fellow that did
27 sign the treaty with them and then the Government of
28 Canada making a good agreement with them and then saying,
29 that you know, as long as the river flows, and down
30 the river, and then the sun is going setting down and

1 all that and then they make a good agreement or something
2 like that people can even break. That's the kind of
3 agreement that they made with us and then something
4 like that they never did live up to, and that's the
5 reason why I'm trying to bring up an idea saying that
6 maybe the Inquiry itself wouldn't even live up to the
7 promises once they start making any promise with us.

8 And then supposing if they
9 want to report and they got the -- they're the people
10 that make the report and it's not us that who are
11 going to make the report, supposing they make the
12 report with something that we didn't mention
13 or said, some kind of report that might come out too,
14 that's the reason why I don't kind of trust the Inquiry
15 itself too, he says.

16 That's something that we do talk about
17 every day and day after day, he says, but like we like
18 to see that the people or the Inquiry people that make
19 the report, that we want something that is very
20 important to the people. We don't expect
21 the Inquiry people to change the native people's way
22 of life, or the oil companies or the Government of
23 Canada, to change native people into a better shape than
24 the way they are right now.

25 But however, he said, I'd like
26 to see that the Government of Canada do help the native
27 people in the Northwest Territories and have respect for
28 them and then make a good report so that the
29 Government of Canada do respond to the native people
30 of the Territories, he says.

1 He says I really appreciate
2 having the opportunity to speak to the Inquiry people,
3 he said. I happen to, not exactly speaking to the
4 Government, of Canada but I like just to go through
5 you, Mr. Berger, that I feel that I am with the
6 Government of Canada, and then if you're going to make
7 some report, better make it good, he says.

8 He says I understand that the
9 pipeline might come in the future, but you know, I
10 don't like to hold all my time speaking hours after
11 hours, so you have some other people that's going
12 to speak after, spend the whole night saying what
13 I said already. But however, he says I don't like
14 to see that the pipeline go through because I like
15 to see to stall it up for a few years so that
16 you know, native people get a chance to settle their
17 land claims first, rather than see it go through the
18 land claims, before the land claims.

19 Thank you very much.

20 (WITNESS ASIDE)

20 JIM LACORDNE: Sworn

21 THE INTERPRETER: Jimmy Lacordne,
22 he is from around Hislop Lake. He is a former Band Councillor
23 and he wants to say a few words to the Inquiry people
24 and then he says, to begin with, he says, the land
25 that we're talking about right now is very important
26 to the people that do live on it he says. Maybe it's
27 not important to the people that don't live on it,
28 but we're the people, the original people live on it,
29 he says, that's the main important part of it, that's the
30 reason why we have to protect our land and that's the

1 reason, why we always sort of defending our land, you
2 know. On top of that, he says we'd like to see that
3 the, I'd like to express my concern about the history
4 of the Dogrib people, that I have been listening
5 through my older folks that passed away along time ago,
6 he says.

7 He says as far as the history
8 is concerned, he says, before the white people even
9 came, he says, the native people were here in the
10 Territories and like, one of the former chiefs had
11 to say about what happened in the past, that before
12 the white people came, there wasn't any tools
13 and then those days, they make all kinds of wooden
14 chisels to cut the trees down or something like that
15 during the wintertime and then which right now they
16 use for, they got all kinds of tools but they could
17 knock down the trees with it and he says, in the early
18 days it wasn't like that, he says, people had to
19 make their own -- make it out of bones and things like
20 that and then using for a net, the people have to
21 make some nets out of the, some of the stuff from the
22 bush, he said, something like they don't get off
23 the Bay store or something like that, because that's
24 even before the white people came he says.

25 He says, in those days, he says,
26 there wasn't any such thing as what they could get
27 off a store, he says. Nowadays everything seems
28 to be getting natural Everything is all what the native
29 people do need, most of them are there, but people
30 have to buy them off, they just don't get them for

1 nothing, he says, but in the early days, the people
2 don't buy such thing as diapers or things like that,
3 he said, people had to use moss, and things like that.

4 Everything originally come from the land, he
5 says, things like that don't come from the white
6 people, he says.

7 He says the land, how important
8 to us in them days, he says, that's the reason why we
9 like to retain the land and this is something that
10 is already ours before the white people came, that
11 we like to protect the land, he says, as much as
12 possible.

13 He says like you see for yourself,
14 Mr. Berger is that the people in this community or
15 around this particular area, he said, is not a good
16 place to do the farming. There is no such land
17 that is available for using as a farming area. Mostly
18 all the surrounding areas around over here is nothing
19 but just straight rock, and there's no way a guy could
20 do a farming area. It's not like what you see down
21 south, he says.

22 He says we native people do
23 live off the land most of the time he says, but
24 however, he says, the people do a lot of fishing, they
25 live off the very important good fishing grounds and
26 probably where is a good hunting area, this is what
27 we, our livelihood is all depend on it right now,
28 he says.

29 This is where all the native
30 people do most of their living and hunting and fishing.

1 Nowadays, I don't know how many years back now, as
2 since the Forestry people came, to protect our land,
3 I don't know what they're doing at the moment, but
4 however, he says, the land is still burning right now
5 at the moment. Something like that he don't like to
6 see in the Territories.

7 He says as far as the land is
8 concerned, he says, that's how important the land is
9 to the people in the Territories. That's the reason why
10 they're protecting the land as much as possible, and
11 then another important thing is that they don't want
12 to see, is like right now, we're talking about,
13 the main concern is, the business they're talking at
14 the moment is land claims. They don't want to see the
15 pipeline go in before the land claims because they
16 still got to defend the land before the pipeline goes
17 through he says.

18 He says since you are the official
19 representative for the Government of Canada to listen
20 to what the people's feelings are on the grounds of
21 the pipeline within the Territories, however, he
22 says, the people here, I guess they're prepared to
23 answer a few questions that you might have, or either
24 that or they got something to présent to the hearings.
25 On top of that, he says, the people here, are not
26 going to live off the pipeline itself, so that's up
27 to the people of Canada to decide, but he says, he's
28 quite positive of saying that you know, the pipeline
29 shouldn't go through before the land claim is settled.

30 The Inquiry itself, or the

1 -- Mr. Berger he says, maybe you probably don't come
2 around very often to every settlement or you're
3 not going to be coming back to the settlements as much
4 as you like to, I suppose, but you like to see that we,
5 the native people, we don't got everything that what
6 the white people do got nowadays he says. However, he
7 says, we like you to make a good report to the
8 Government of Canada on behalf of the native people
9 as much as possible, if you could help yourself, he
10 says.

11 Thank you.

(WITNESS ASIDE)

12 SAM FOOTBALL: Sworn

13
14 THE INTERPRETER: Sam Football,
15 he's one of the old, longtime or former Band Council
16 one of the previous, maybe five, six councils ago,
17 he was one of the former Band Councillors. He says,
18 on behalf of the people here, he says, he likes to welcome
19 the Inquiry people and all of the people that travel
20 along with them. Since he's going to do our reporting
21 to the Government of Canada, he says, he'd like to see
22 that a good report comes out on behalf of the people
23 over here, because this is what all the people of
24 this community feelings are, he says.

25 We as native people, he says,
26 we know for damn sure that we not going to end up
27 like white people in the future. However, he says,
28 and then the people, are very important too because they
29 live off the land and I'm not referring only to this
30 community, I'm referring to the Territory as a whole,

1 and people down the river that do have some ef-
2 fect with them in regards to the pipeline. And he
3 says, when we tell them about Northwest Territories,
4 he says, it's not only the Northwest Territories that
5 we're talking about, we're talking about the North
6 Pole itself too, he says. During the wintertime,
7 now over here he says, it gets so damn cold that
8 you can't even work outside with your bare hands.
9 How cold it is, us people living down North and
10 we understand that since the white people came that
11 they sort of exploited everything that they even got
12 the games and everything away from our settlement
13 over here and the white people, so far as the
14 government people, that sort of clean up all the land
15 that they're supposed to be protecting for us.

16 He says when I used to be old
17 enough to kill an animal to live off the land with,
18 that's the days that the treaties was signed, I was
19 old enough to understand what was happening. But
20 however, he says, when a treaty was signed, the original
21 chief that the Government of Canada signed the treaty
22 with, his name is Murphy. He told the government
23 that you know, if you people agree with me, then I'll
24 sign the treaty, and something like that they made an
25 agreement with and so that the agreement is to be kept
26 forever, that's what the agreement was signed for,
27 and even the priests, not the priest, but a bishop was
28 involved and then some other traders. And there was
29 a translater that was with us that the treaty was
30 signed.

1 He says when the original
2 agreement was signed, he says, like what we just told
3 you about the original signing of the treaty, that
4 Murphy, the old chief told him that to have the
5 government agree with him, what decision he wants to
6 make with him during that time, that whatever it was,
7 the Government of Canada did agree with him that
8 they going to do some signing if they both agreed.
9 And then they made agreement that as long as the river
10 flows and as long as the sun is setting down in the
11 West, that all the promises is going to be kept and
12 so that in the future that we don't want to see any
13 way of government making decisions for the people after
14 an agreement was signed, and that is what the original
15 agreement was, he says.

16 So when they first make an
17 agreement, just to make it quite positive, and because
18 the native people don't thinks to read and write
19 properly, or do understand the writings, an agreement,
20 whatever it said, is the reason why they had the bishop
21 along, and then the bishop said to the native
22 people that these are the agreement that you both
23 mentioned just now, this is all written down, and
24 it's quite positive they understood through the bishop,
25 and that's how they made an agreement a long time ago,
26 he says.

27 But the people here in the
28 Territories, and all the native people, understand they
29 do live off the land. They're all alike, they're no
30 difference to any tribe. The way to live off the land,

1 that's how important to them that the land is. As the
2 same token, he says the people, they do understand
3 that in the future that they're not going to live
4 off the pipeline. And the pipeline is not going to do
5 their living for them. That's the reason why they're
6 not in favour of having a pipeline go through the
7 Northwest Territories. They'd like to see it go
8 somewhere else but they don't want to see it,
9 certainly don't want to see it happen because it's not
10 going to do them any good and like he said, he's
11 not going to live off the pipeline so maybe it's
12 better not have it go through.

13 Like the, you probably are the
14 judge, of some sort, he says, we don't like to see
15 that you're in favour of the pipeline or you're in
16 favour with what the Government of Canada had to tell
17 you or we sort of like to see that now we have some
18 of our share and while we're making at the decision
19 making level. We sure don't like to see you weigh
20 one side or another for some supporters. Something like
21 that we don't want to see happen and your report
22 too, whenever you do your reporting.

23
24 PIERRE WEDEWIN: Sworn

25 THE INTERPRETER: This is
26 Pierre Wedewin talking. He says, the first thing I
27 will say is talk about my own native people, how
28 they've been suffered the last many years back in the
29 old days.

30 He said we are Dogribs, we live

1 in the Northwest Territories. We live here, we don't
2 speak English, in the old days there's no school for
3 us, in the Northwest Territories. So we never been to
4 school. There's only white people, they are educated,
5 and they know what to say to the people, and us guys
6 we're not like that. But still we have to talk about
7 our own selves.

8 The white people, they keep
9 they keep their own copy, , and the white kids, they
10 send their kids to the school and the kids' Dad,
11 the old Dad, they keep a copy, so they teach their
12 own kids and so the kids, they know what's going
13 on from the old days behind.

14 But us guys, our own parents,
15 they don't speak English, they don't keep a copy.
16 But still, they tell us, the old story, many days
17 behind, so we know what our old people, what they got into
18 their mind and what they tell us a story about our
19 own land, we know.

20 He said, we used to, the old Dad,
21 they used to tell the story, and we'll go an hour ahead,
22 and what we see, what we hear, we'll learn that way.
23 So our own parents, they tell us a story about the old
24 days, and we still got it in our mind. So anyone speak,
25 we still can speak to the people.

26 He said, for myself right now, he
27 said that I used to, my own people, my young days, I see
28 with my two eyes, they suffer lots. They're working
29 hard and travel in cold weather, they suffer lots in
30 the cold weather. I know how they used to make their own

1 living. And myself, right now, I'm not young no more,
2 I used to get old pension cheque right now, he says.
3 So I know what the old people used to suffer in the
4 old days.

5 But my dad I seen with my
6 two eyes make a birch canoe, I see my two eyes in
7 one of my young days he said.

8 In my young days, I used to go
9 in the bush with my Mom and cut some birch.
10 You get a thread like from the ground, how to
11 sew that birch canoe together, they get from the
12 ground, I watch what Mom was doing that. And I
13 go with my dad to the same things.

14 When he make a birch canoe,
15 they get birch for the wraps and I used to go with my
16 dad too. In the old says, my dad, he used to make
17 a bow and arrow, I go along with him too. My dad
18 can make a chisel and I go along with him, too.

19 At that time, in that days, the
20 old days, you used to be able to make how we, we make
21 our own living. In old days, they come to Fort Rae for the Treaty
22 time, we used the birch canoe, go out and paddle on
23 the lake, go fishing. I used to go with my dad.
24 He said about this time, over the past half of the
25 summer, we used to go in birch canoe to go up to
26 Barren lands. We started from right here in Fort Rae.
27 We paddled, at that time no motor. We used to paddle.
28 The first camp they're going to make, when they start
29 a camp, they take the chisel and do a little baiting,
30 they look for jackfish. If they see a jackfish, they

1 see a jackfish, they'd poke them, get a jackfish, and
2 we would have some to eat. I could tell a story about
3 the old days. The time when our first hunt and
4 trap , he said, the first thing you would see is white
5 man materials. He said, when I get old enough to hunt and
6 trap, I know my parents used to suffer lots in my young
7 days, so I get a man and I turned to be man enough to
8 hunt and trap, so I travelled many different countries,
9 different directions, hunt and trap.

10 He said, in summertime he used
11 to go away to the Barrenlands, from here to the Snare
12 Lake. He said there was 47 forges, you had to
13 packing canoe over the forge.

14 I go out to the Barrenlands and
15 I stay there for the freeze up in the fall time.
16 The real Barrenlands, not bush, I used to trap for
17 white fox. That's how I used to make my own living
18 he said. He said that people, that talk about their
19 own land, they like to keep their own land just the
20 ways they want, because it's a very important thing
21 for us in our own land.

22 Maybe you travel a little bit
23 in the Northwest Territories by the rock country, you
24 see some places the rock is cracked. Why they're
25 cracked is because it's too cold, that's why they're
26 cracked. In some different country, maybe heavy bushes,
27 like a light post outside, he said. Some tree like
28 that, you look at the tree and the tree is cracked.
29 That's the crack in the cold weather. Over here in
30 the Northwest Territories, he said, the grounds I don't

1 think are thawed out no more than two feet down.
2 He said this way we can't make our own garden around
3 this country. So the people that talk about their
4 own land, he said we can't do the garden underground
5 so we use the surface like the cariboo, moose,
6 the furs, anything what is on the surface, that is what
7 we live on. He said that I talk about my own
8 animal on my own land he said. If the pipeline goes
9 through, maybe those animal, the furs, moose, anything
10 surface maybe won't be the same he said. So all the
11 people in community hall, that is how we got our own
12 mind the way I said right now. That's all I got to
13 say for now, he said. A lot of people in community
14 hall, maybe tomorrow, maybe everybody want to do the
15 talking, so I can't talk too long he said. If I start
16 I'll tell a story that will be no more less than ten
17 days, so I'll stop for now.

18 (ABOVE INTERPRETED BY PETER SANGRIS)

(WITNESS ASIDE)

19 ANNA ZOE: Sworn

20 THE INTERPRETER: This is Anna
21 Zoe speaking. She says she never saw a crowd like
22 this, she never been spoke like this before, so she's
23 going to say a few words to you guys. Her dad taught
24 her to make a living, she listened to her dad, now
25 she's going to say a few words about it.

26 She says a long time ago her
27 dad, he used to go away over the mountain, trapping,
28 hunting, he used snowshoes in cold weather, they packed
29 everything, even 50, 40 below. But she says, it wasn't
30 a hard way for her, but today, everything is going to be

1 hard up.

2 She says, when you're travelling
3 by dog team like this, overloaded, you have to
4 walk with snowshoes, but she says, she don't care
5 anything, you can't eat, even you still can't,
6 even if it's cold, you've got nothing to eat.
7 But when you get up early in the morning, you travel
8 again, kill something, moose, or cariboo and then
9 you make open fire, and you cook something on the
10 fire and you eat.

11 She says a long time ago, she
12 says, it doesn't look hard up she says, anything you
13 could kill, you want to eat, but right now, even if
14 you visit the net or you go hunting, you don't kill
15 nothing. You try hard, everything's going down,
16 really slow down but she says it's really hard up
17 those days. Not like the olden days.

18 And I hear on the radio, she
19 says, I heard about pipeline, all that, everybody
20 still kind of worry about it, she says. She says,
21 it's going to give us a hard time, if we ever get the
22 pipeline through, it's going to be really hard up for
23 us she says.

24 She says, a long time ago, she
25 says, there was no plane, no cars, nothing, no white
26 people around. It was a lot better. Everything
27 is easy going, we not worry about nothing. But right
28 now she says, it looks like the end of the world,
29 she says, the way everything is coming up really fast
30 against us. She says we don't like that.

1 She says, the way it looks to
2 me, she says, not only for us, but for our children,
3 for our own children, she says, we want to live the
4 right way, we don't want our children to be spoiled
5 by white people. Since white people came, she says,
6 they spoil everything for us, even our own land, even
7 our own children, she says. So she says, we like the
8 white people to be our friend. They should try some-
9 thing for our best, to help us and then we'll help
10 them.

11 The way I think, she says, I
12 think the right thing what I'm thinking in my head,
13 she says, if you guys think that way, the way I'm
14 thinking, it should be okay with us, she says.
15 I won't say very much right now but she says, now you
16 will know how we made our living in the North, she
17 says, it's pretty tough country around here. I
18 won't say very much, I might say some more later on
19 she says, you'll be around for three days.
20 (WITNESS ASIDE)
LIZA WELLIN: Sworn
THE INTERPRETER:
21 She says while we're here we're thinking
22 hard, we're worried. That is why we're here and she
23 she says our parents and all our
24 old timers don't taught us this way, and we never been
25 in a crowd like this, but right now, there is tears running
26 down the way the white people treat us running up and
down she says.

27 She said we can't say we are
28 having fun, she says, but she says we're thinking hard,
29 we worry a lot, and then now I'm getting old, she says,
30 I'm getting old pension too, she says, and then she

1 says I think it's going to be as hard up for us,
2 but she says, we tried to tell you exactly what we
3 feel in our mind. Now she says, the Territorial
4 Government is going to listen to all the womans what
5 they think in their mind, about the pipeline that
6 is going to go through in our country. She says,
7 we got raised with all frozen moss that
8 our parents, our mother thawed out and the water
9 dry up to the open fire and she raised up that way,
10 she says. She says, I hope the government listen to
11 us what we're talking about and she says, our land
12 just like our own mother, and the Territorial
13 Government same thing, is just like our own mother,
14 if she treat us right.

15 She says, our dad used to go
16 hunting she says, frozen, come home with meat, and
17 she says, our mother would be feed us by her breast,
18 we got raised by moss, and then she says, when
19 you raised like this, those days, young guys they
20 getting raised with everything from the store, you
21 wouldn't see no milk those days, you wouldn't see
22 diapers or anything. We got raised with moss
23 and cariboo clothing, to dress up with.

24 She says, we don't want no
25 pipeline on our land, because it's going to spoil
26 everything, so we don't want that she says. I hope
27 the Territorial Government hears my voice and my
28 name is Liza Wellin, she says, and then she says,
29 I'd be glad if you'd hear me what I'm talking about,
30 we went through trouble when we were young. And she

1 says I wish government would never put no pipeline
2 through our country, she says. We like to have our
3 own land, she says, this is our land, we love our own
4 land, we love our kids, we love our animals, so we
5 can make our own living on it. She says we don't
6 want any pipeline or oil pipeline, whatever it is,
7 she says. It's going to be the end of the world, she
8 says, anything happen like that. She says, we
9 say hello to you, all our people says
10 hello to you. Whatever we say, I hope that the
11 government will send you over here to take our speech
12 back home and you're suppose to explain everything to them
13 and I hope the Territorial Government, I hope whatever
14 I said, if he hears anything, I hope he listens to me,
15 she says.

(CAROLINE DOUGLAS INTERPRETS ABOVE)

(JIM RABESCA RESUMED AS INTERPRETER)

(WITNESS ASIDE)

JOE MACKENZIE: Sworn

18 THE INTERPRETER: He says the
19 present Band Council right now, he said I really
20 appreciate all the travelling guests with Mr. Berger,
21 and welcome all the Inquiry people.

22 All the speakers that
23 mentioned what they thought about the history, and
24 all of the way that the Territory is formed
25 and the way it is at the moment, is this I believe
26 what all the people have to say to you, he says.

27 He says, it's only in the winter
28 days, we don't have the weather, the weather seems
29 to rise and it's cold, it's 40 or 60 below.
30 He's sure that what has been said in the past, by all

1 the speakers that did mention about living off the land,
2 that all the people that, before the white people
3 came, that there was no such thing as a tent, but
4 all the old folks, my dad and my ancestors, all the
5 native people that did live off the land, but I think
6 it's hard for me right now, is that they're the
7 people that really went through the hardship, and
8 they don't even have the stuff that they buy off the
9 store nowadays he says.

10 He says after listening to all
11 what's happening nowadays, he says the people that
12 spoke very much about this, the people down river,
13 and as far as I'm concerned at the moment, he says,
14 I don't kind of know, heard of any oil companies that
15 are here at the present time, the two parties that
16 are with you, did they ever have a chance to speak to
17 the 25 chief right across the Northwest Territories
18 in order to get some approval whether this pipeline
19 shall go through, he says?

20 Our main concern within the
21 Territories is that the original people that are living
22 off the land, or the people within the Territories,
23 that got the priority, are the people that do have
24 the right to speak for their land and for the people
25 that they are representing, and yet, to me, it seems
26 to me that those people weren't consulted before
27 such decision seems to be taking place nowadays.
28 As I understand, I've been listening to the people
29 spoke after one another, and not only the people over
30 here that spoke in the same manner, all the people down

1 understand it's going to take things along with it,
2 that the native people don't want to see it go through.
3 That's the great concern, that's the reason why
4 they really feel that the danger to them they feel,
5 they got a lot of respect for the young people, they
6 don't want to see anything that might relate to the
7 pipeline that might affect them. That's a great
8 concern.

9 Now we understand that what they
10 are related to the pipeline, that is up to the people
11 to find out. The idea behind it is that we don't
12 want to see loss of lives. But, as a matter of fact,
13 the people, the people that got the family, they
14 got great respect for their family and so to all
15 white people that live within the Territories, I don't
16 think they'd like to see the lives go, as like what
17 we expect he says.

18 Like it's been mentioned over
19 and over, that how effective the pipeline might
20 be for the livelihood of the native people in the
21 Territories. And yet he says, I did a lot of hunting
22 myself in my time, and it's not only me that did a lot
23 of hunting and living off the land, he says, I not only
24 hunting just around my area, just so many miles radius
25 around. I covered a fair amount of land, he says.
26 I even covered the Barren grounds. I was down there
27 too and I've been living off the land just as well
28 some other native people that spoke. The same manner
29 he said. On top of that, we don't like to see the
30 pipeline go through. Something like that might affect

1 the river, the people that might be affected by the pipeline.
2 I'm not only people that spoke for myself, or only
3 my own particular community, I'm speaking on behalf
4 of the people down the river too.

5 According to what I gathered
6 from all the people that I've been listening to, that
7 he is sort of agreeing, one way or another, that they
8 don't want the pipeline to go through before the land
9 claim is settled.

10 We, the native people got our
11 own feelings for the future generations of the people
12 that we got nowadays. We don't think to respond just
13 for ourselves, for the people in the future, and yet
14 we're making some decisions, or we're entitled to
15 make decisions for them, and yet we have to have some
16 consultation and somebody so speaking to us that we
17 pretty well have to make whether if it's something that
18 might be suitable for the future or not, but we sort
19 of don't agree with having people making decisions
20 for themselves without consulting the people.

21 I understand that all the people
22 that spoke very strongly against the pipeline, and
23 it's not only me or just a few of the people that
24 spoke said they don't want the pipeline to go through,
25 I think that's the whole community and the people down
26 the river as well as a few people through the Territory,
27 especially the native people who are living off the land.
28 They do feel the same way as one another.

29 As far as the pipeline is
30 concerned, whenever it's going to come through, we

1 the people within the whole Territories, it might
2 affect the whole Territories, so that's the reason why
3 we don't want a pipeline to go through.

4 He said, that's the kind of
5 same story that has been mentioned over and over, like
6 we studies like in medical he said, something has
7 already been mentioned or discussed. But however, it's
8 going to be the same thing and then if I'm going to
9 be talking like that, there'll probably be no end to
10 it, he says. It seems to me like you're the fellow
11 that is going to make some reports to the Government
12 of Canada, however, he said, everybody said their
13 own piece and they said something like what they want
14 to think that is going to transpire to the Government
15 of Canada through you. But I hope that you come out
16 with a good report on behalf of the native peoples of
17 the Northwest Territories, he says.

18 There are some other people who
19 would like to speak so that's about all I would like
20 to say. Thank you.

(WITNESS ASIDE)

21 VITAL THOMAS: Sworn

22 THE INTERPRETER: He says I am
23 Vital Thomas and I'd like to say a few words he says.
24 Whatever I'd like to say, but you know, everything
25 that I like to mention, I think is already mentioned
26 by some people that spoke already ahead of time.
27 But I got some feelings to the Government of
28 Canada, like everybody else, in Canada, and I understand
29 the way it is to me, is that the Government of Canada
30 probably did supported some native people of Canada and

1 probably did some good for some people in Canada, the
2 native people. The other half I think he did spoil
3 native people too he says. Like why he kept making
4 some deal saying that you know, the young people
5 that are old enough to look after themselves, they
6 should be looking after themselves. This is not our
7 native custom. That's his custom and then he could
8 have kept it if he was going to make that kind of
9 remarks to the native people. What he should have done
10 in the first place, he should have raised all the kids
11 that are old enough to support, he should have raised
12 them for us, he says.

13 The time when the government
14 made, before the Treaty was signed, he says, the
15 people used to live together and sharing the land,
16 nice and peacefully, and then came the Government.
17 And then after the Treaty was signed, and then they
18 made some kind of laws that they passed saying that
19 the young people, they got their own way of living
20 at a certain age, and then nowadays I think the
21 government misled the people on that occasion, he
22 says, by making some promises that he could have
23 never lived up to and now it came to law that he
24 has been passing saying that if you want to spank
25 your older kid of making some bad mistakes to us,
26 and then there is a law saying that if you did spank
27 your kid you are entitled to go to jail for so many
28 months or so many fines, or something like that,
29 something like nowadays I think that governments sure
30 spoil the living of the native peoples life in any

1 settlement.

2 Like I said, he says, half the
3 time the Government of Canada did some good, probably
4 to some different types of native people in
5 Canada, but one other half of what I just spoke about,
6 what he did with the law, affecting the people in
7 Territories, it didn't seem to do any good for the
8 people that do live in Canada or the native people,
9 especially in the Territories. And yet he says, now
10 he says, he's changing the attitude saying that we
11 should have the pipeline built for you people.

12 He says I used to remember when
13 I would recall what happened in the past, just like
14 everybody knows or is quite aware of what originally
15 happened. They said a treaty was signed, and like
16 the same token, he said the government never lived
17 up to what he promises to the people in the past.

18 The day, he said, I was only
19 about 18 years old when the treaty was first signed
20 and there wasn't any native people in the community
21 that spoke a word of English, and there were some other
22 traders, amongst the people that do live here, they're
23 the people that did spoke English so that they must
24 have spoke amongst themselves. But whenever the
25 Treaty was going to be signed, and then there were some
26 mixed feeling amongst the older elders of the native
27 people, feeling that the, the reason why they refused
28 to take the treaty the first day is because of they
29 don't trust what's going to happen in the future for
30 the native people. And that's the reason why the bishop

1 had to come around, and speak to the native people
2 and to influence one another how to make a deal with
3 the Government of Canada for the future. And that's
4 how most of the traders were involved and even the
5 bishop and the native people from over here that were
6 involved.

7 He said the days that the treaty
8 was signed, he says there was a lot of good agreements
9 been signed through the Government of Canada and
10 representatives from the Government of Canada and
11 people from over here too, and then they had to draw
12 up the land that they wanted to travel on, right
13 around Snowdrift all the way down to Coppermine
14 River and all the way down to Great Bear Lake. And
15 the government told them what you going to do with all
16 the land that you want to sort of reserve for the
17 people, and the people to travel on it, and then how about
18 the
19 /white people that are going to be affected
20 within the same radius and he told me on that, you
21 know, the white people shouldn't be on our native land.

22 And that was within an agreement,
23 and now he says, supposing if the white people want to
24 trespass your land and then what are you going to
25 do with them, supposing they want'to use your land
26 just because they want to do a livelihood of it or
27 do something on it, then what are you going to do with
28 them? Since you're not in favour of the white people
29 travelling within your distance. Well they sort of
30 told them that with an agreement saying that, you know,
just in case of the white people started within our

1 communities, within the radius I've just drawn up, they
2 should kill at least a cariboo or something like that.

3 We didn't tell them to take over the whole
4 area, that you know, the white people are going to
5 come in. It's within our agreement that we don't want
6 to see the white people travelling within the radius
7 that we made agreement with the Government of Canada
8 them days. However, the white people, the earlier
9 explorers or whoever they were, trapping within our
10 particular area, we don't want them within our drawn
11 up radius, that we made the Government of Canada,
12 saying that we don't want them within our community,
13 within our own radius that we've drawn up. However,
14 they must have made some other agreement with the
15 Government of Canada whether they should trespass
16 native land.

17 But however they must have managed
18 to get by and then they went off the limit which is on
19 Barrenground so that the government give them approval
20 to go over there, that's the only white people that
21 used to remember them days. The days that the
22 treaty was signed, he says even in them days, you
23 know, the people, the native people don't speak very
24 much but they know how to make an agreement with the
25 Government of Canada and yet they had a good translator
26 and they trusted one another and they made they
27 some agreement, and then after the agreement was
28 made, with the Government of Canada, then the report
29 came out, and then we told them, we're going to have
30 to have the agreement paper and keep it for our own security.

Elize Murphy

1 And the report came out saying
2 that the native people accepted everything from
3 the Government of Canada, the way it is drawn up,
4 it wasn't the idea that when they first made an
5 agreement, but that's the kind of report that always
6 comes out. This is what I understand from the way
7 I seen things in my time, he says, and it's not very
8 nice to make an agreement over night like, I'd like
9 to see that the pipeline business, inquiry business,
10 that we like to see it rotating. We like to see that
11 the, we will come and meet and discuss it amongst
12 ourselves before we make a final decision and we
13 hate to see that the decision goes through at one
14 meeting, because over one meeting like that, I don't
15 think anybody is going to come up with any conclusion,
16 proper conclusion of what the native people might want
17 to see within the report.

18 It's getting kind of late at
19 night he says. An old man like me has to come home
20 to see his old lady he says. He hate to spend all
21 night long over here talking the same thing that has
22 already been mentioned over and over. Thank you.

23 (WITNESS ASIDE)
24
25

26 ELIZE MURPHY: Sworn

27 THE INTERPRETER: Her name is
28 Elize Murphy and she happen to be the daughter of
29 the original signing of the treaty with the Government
30 of Canada, and as such, she just said exactly what I

1 just said, she's the daughter of one of the leaders
2 of the people that was mentioned quite often.

3 You must be quite aware of
4 the -- she says I used to listen to my dad quite often
5 and then he was one of the famous chiefs and he did
6 his best for the people that he worked for and yet all
7 the chiefs that they went through, there is another
8 chief that succeeded her dad, he was a very good man
9 too and he did his work very well and there's another
10 chief that took over, he did his job properly too,
11 she says, and since then, she says, it seems to me
12 like there is any chiefs of Band Council because I
13 don't see any Band Councils coming and visiting the
14 place where I'm staying, she says.

15 As far as everything was concerned,
16 she says, I've been listening to a lot of things
17 happening nowadays, she says, not only this particular
18 community but in the other communities within, we
19 talk about all kinds of things that have been popping
20 out from every direction that have been public within
21 the Territories. We've been listening from every
22 angle of the government, there's always something going
23 on within the government system. There's always a lot
24 of talk, and a lot of action being going and something
25 like some of those things like that, it isn't
26 necessarily agreeable to the people within, especially
27 for native people she says. Until now, she says,
28 everything seems to be in quite fair shape, and now
29 it seems like everything is not going to be like it
30 used to be at one time. And as far as the main reason

1 that might affect the whole future of the system
2 that I'm quite aware of, is native peoples life
3 and yet she says, I don't like to see. The main things
4 that might affect our livelihood in the Territory,
5 is that, it's the pipeline. I sort of agree with the
6 rest of the people that they don't want the pipeline
7 to come through the Territories. I'm in favour of it
8 and I agree with most of the people what they said
9 about the pipeline.

10 She said, my dad, happen
11 not to know how to read and write, but he knew
12 what's going to happen in the future and up to now,
13 whatever he said was the people are still relying
14 on what he said about the future. And so do I, she
15 says, I don't speak or read or write and then for
16 myself, she says, but however, she says, I believe in
17 the future too like my old dad, she says.

18 She says, I used to listen to
19 my dad making some decisions for the future with the
20 government a lot of times, and I understand that he'd
21 been receiving all kinds of mail from the Government of
22 Canada saying that you know, what he said within
23 agreement was still rests with the government and they
24 do retain what was within the agreement, up to now,
25 but however, he says, I'm not in favour of the pipeline
26 because I wouldn't want to think that you know, what
27 my daddy could have said about the pipeline right now,
28 I wouldn't want to think that he could have agreed with
29 the pipeline. By listening to what might happen with
30 the pipeline in the future, like I've been listening to

1 some of the old people saying something like there
2 might be some stuff that might come in with a pipeline
3 that might affect the native people within the
4 Territories, that is my great concern. I agree with them
5 wholeheartedly and that goes for all the young people
6 and old alike too.

7 Well I might look the way that
8 I'm not capable of doing nothing for myself, you
9 probably just might take it just the way you look
10 at me, she says, but she says, I covered a lot of
11 good ground with my dad that my dad had to sign within
12 the, for the Treaty Indians of this Dogrib nation, and
13 I still recall the days when I've been travelling with
14 my dad and we did cover a fair amount of land. That's
15 something that is very important to the native people
16 of the Territories.

17 She says the days that my dad
18 used to live within amongst the people that right now
19 we're talking about, they're the same people,
20 and they made an agreement with Canada for the rest of
21 the people, not only -- he wasn't even speaking just
22 for himself but as for the future generations of the
23 people of them days. In them days she says, it was
24 pretty hard to live, she says, because life wasn't too
25 easy, but he made an agreements so that the people
26 don't go and mislead themselves in the future.
27 In them days there was no such thing as Welfare; in
28 them days there was no such thing as Family Allowance
29 either, and things like that, she says, but it's so --
30 it was just so that the people had to live off the land,

1 and he liked it, just the way he wanted the people
2 to live, that's just an agreement he made with the
3 Government of Canada and yet there is no such thing
4 as game laws or things like that that might affect the
5 people to live off the land in the future. It wasn't
6 within the agreement she says, somehow things like
7 that now, everything has been changing, it's not like
8 it used to be at one time, you know.

9 Talking about land claims, she
10 says, it wasn't my dad's idea to have the land claim
11 settled, because you know, the land for native people
12 is not to be settled with the white people and then
13 it's not my belief that there's such thing as land
14 claims is to be done in the future. But however, she
15 says, when the days that I might live, the still
16 remaining days that I might have to go through, the days
17 that came up, so-called land claim is to be settled
18 with native people, I like to be there too and express
19 my concern too she says.

20 That's about all I'm going to say,
21 because you know, I'm not getting paid to express my
22 concern.

(WITNESS ASIDE)

CHIEF CHARLO:

23 We've got a few speakers today,
24 a total of 10 speakers today, that's all we have for
25 tonight, so I think that most of the people are
26 getting tired, so we should adjourn until tomorrow at
27 2:00 and then we have more people to speak.

28 THE COMMISSIONER: Let me just
29 say that I want to thank all of the older people who
30 spoke tonight because it was something that enabled me

1 to learn what you are thinking about these things.

2 I think I should repeat what I
3 said at the beginning, that it's not up to me to decide
4 whether a pipeline should be built or not, that is a
5 decision to be made by the Government of Canada, the
6 people elected to govern our country. So I can't make
7 any promises to you except for one, I can promise you
8 a fair hearing, an opportunity for each one of you to
9 tell me and to tell your neighbours and through this
10 Inquiry to tell the government and to tell our country
11 what your concerns are, what your thoughts are, and
12 you have done that tonight. Each one of you has told
13 me what's on your mind and that's why I came. I wanted
14 you to tell me what was on your mind and tomorrow,
15 at 2:00, there'll be others, I'm sure Chief, that will
16 be ready to speak and if it's all right with the Chief,
17 and the Band Council, and the rest of you, we'll start
18 at two tomorrow and then stop about five for supper, and
19 then come back about eight in the evening and carry on
20 tomorrow evening too. So maybe you'd translate that,
21 Mr. Rabesca.

22 (INTERPRETER INTERPRETS ABOVE)

23 THE COMMISSIONER: Mr.

24 Rabesca and the interpreters, thank' you.
25 and good night.

26 (PROCEEDINGS ADJOURNED TO AUGUST 10, 1976)
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Community 70

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

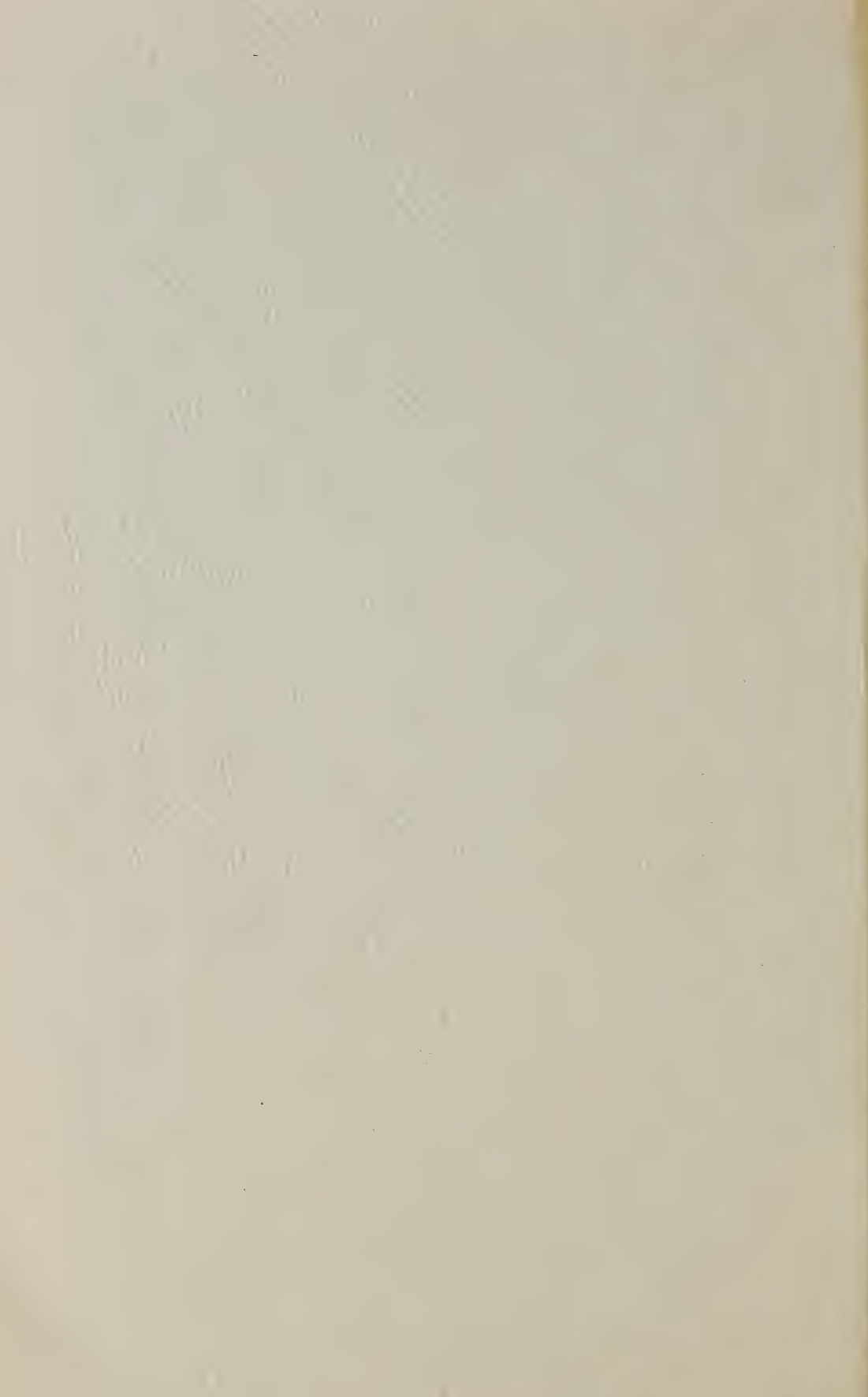
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MACKENZIE VALLEY PIPELINE INQUIRY ^{Government} Publications

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS LIMITED FOR A
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
CROWN LANDS WITHIN THE YUKON TERRITORY AND
THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY
THAT MIGHT BE GRANTED ACROSS CROWN LANDS
WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Rae/Edzo, N.W.T.

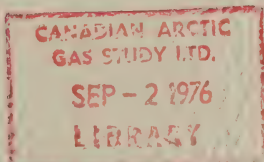
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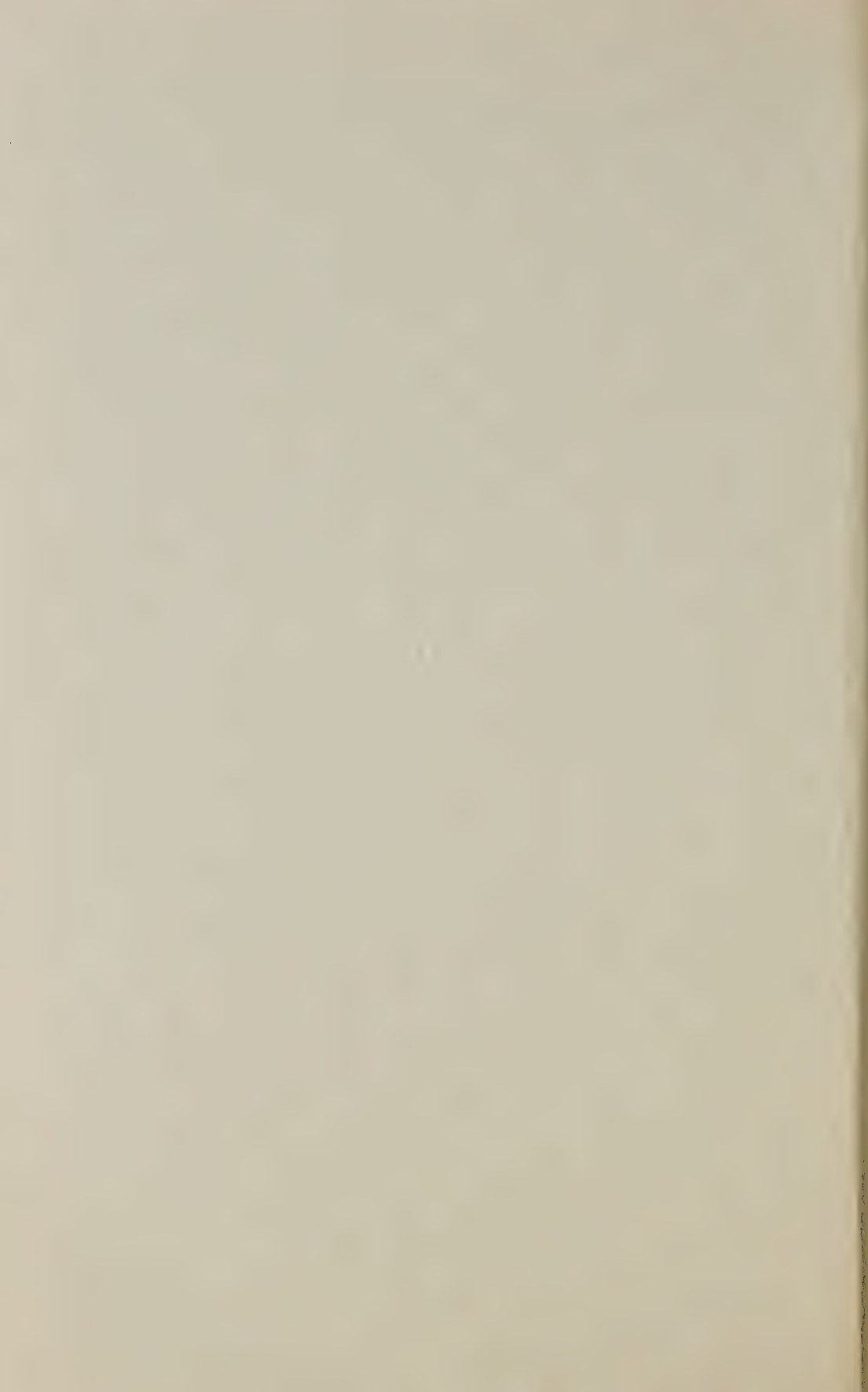
PROCEEDINGS AT COMMUNITY HEARING

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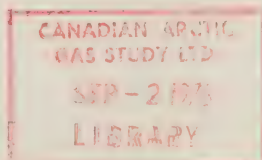
APPEARANCES:

Michael Jackson, Esq., for Mackenzie Valley Pipeline
Inquiry;

Darryl Carter, Esq., and
Al Workman, Esq., for Canadian Arctic Gas Pipeline
Limited;

John Burrell, Esq., for Foothills Pipe Lines Ltd.

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1 Ft.Rae/Edzo, N.W.T.

2 August 10, 1976

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Ladies and
5 gentlemen, we'll call our hearing to order this evening.
6 I think that many of you were here last night, so
7 I won't repeat all that I said then but I think I
8 should tell you that everything that we say here at
9 this hearing, everything that you say, and everything
10 that I say is being recorded on tape by these young
11 people here with the masks over their face. They're
12 simply speaking into a tape so that we will have a
13 permanent record of everything that is said here at
14 the hearing. When the hearing is over, the record
15 of everything that is said will be typed up and
16 will be sent to you in this village to your chief,
17 so that the people of Rae will have a permanent record
18 of what was said at this hearing by the people who
19 have spoken.

20 I told you last night that I had invited
21 representatives of the companies that want to build
22 the pipeline to attend and they are with us and I'll
23 ask them to just speak briefly for each of the
24 companies to outline their pipeline project. Mr.
25 Workman is here for Arctic Gas and Mr. Burrell, for
26 Foothills Pipe Lines. They're both sitting here, and
27 they have a ^a trunk they brought with them, which
28 they will use as their table tonight.

29 Maybe, Mr. Workman, you'd like
30 to go first. This is Mr. Workman, who represents

1 Arctic Gas. Just before you begin, Mr. Rabesca,
2 will translate.

3 (INTERPRETER INTERPRETS ABOVE)

4 AL WORKMAN: Resumed

5 THE WITNESS: Well, as most
6 people here realize, the Americans discovered large
7 quantities of oil and gas in Northern Alaska and
8 shortly thereafter, the Canadians discovered oil and
9 particularly gas in the Mackenzie Delta. Now this
10 gas must be moved to a market which is in the South
11 and Canadian Arctic Gas has studied means of bringing
12 the gas from both Alaska and the Canadian Delta down
13 to market.

14 The safest and most economical
15 way to do this we found was to bring a pipeline
16 across the north coast of Alaska and the Yukon to
17 join in with a pipeline from the Mackenzie Delta and
18 run the pipeline down or up the Mackenzie River Valley
19 to Central Alberta at which point the line would divide
20 part of it going west to the American market, and part
21 going east to the American market and the Canadian
22 market.

23 The American gas from Alaska
24 would then go to the States through this line, as well
25 as the Canadian gas from the Delta going to the Canadian
26 market. We recognized that this was a big project and
27 to ensure that we would not, or that we would keep
28 any damage down to a minimum that we wanted to make sure
29 we didn't hurt the land; we wanted to make sure that
30 we didn't hurt the animals and we wanted to make sure that

1 we didn't have too much effect on the people. So,
2 to protect the land we had to bury the pipeline into
3 the ground and refrigerate it to keep the permafrost
4 from melting so the gas is going through this line
5 under the ground and kept real cold to keep any ice
6 that's around it from melting.

7 Now, we also kept it under the
8 ground to not affect the caribou. We don't want to
9 build a dam that the caribou wouldn't be able to
10 cross, so by keeping it underground, we accomplish
11 that. We also wanted to make sure that the construction
12 did not take place during the period that the caribou
13 were migrating over that area and the fish weren't going
14 through the streams while the construction was on.
15 So we have timed the construction period in the North
16 to be in the wintertime to make sure that we would not
17 bother the caribou, we would not bother the fish, and
18 all the other animals.

19 One of our greatest concerns
20 is the effect on people and we realize that bringing
21 6,000 people into the country to build a pipeline
22 will no doubt have quite an effect. We've minimized
23 this effect by not having the construction people
24 come into communities and work from the communities
25 on the project. We propose to fly the people from
26 the South directly into the work areas. We'll have
27 camps along the right-of-way and the people from the
28 South will be flown in to these camps, work for a period
29 of time, and while they're working they live in the camps,
30 and then when they go out for their rest, they'll be

1 flown directly out to the South again.

2 People that are working on the
3 pipeline from the North of course, will be moved back
4 and forth to their home areas. They will not be flown
5 South.

6 I agree with many people who
7 have said that the native people in the North have not
8 had opportunities for advancing themselves as has the
9 whiteman but I believe that the construction of the
10 pipeline and all the benefits that go with having a
11 pipeline into the North is going to provide an
12 opportunity for the native people. I certainly do not
13 agree that construction alone will provide that
14 opportunity. In fact, I think it's more important to
15 look at the long-term range of opportunities and
16 we do have a training program for example that is
17 concentrating not on the construction part of the
18 pipeline but on the permanent jobs and the opportunities
19 that will exist, not during the construction, but
20 after the pipeline's finished and looking more at the
21 operational end of it.

22 I think, rather than discuss the
23 pipeline further now, I should wait until the question
24 period and maybe people can ask about their concerns.
25 At this time I'd like to turn the microphone over to
26 John here.

27 (INTERPRETER INTERPRETS ABOVE)

(WITNESS ASIDE)

28 THE COMMISSIONER: This is Mr.
29 Burrell of Foothills Pipe Lines who will now be saying
30 a few words about their project.

1 JOHN BURRELL: Resumed

2 THE WITNESS: Foothills' Pipe Line
3 is basically a Northern pipeline which runs from the
4 Mackenzie Delta area down to the Alberta border.
5 That's a distance of approximately 817 miles. Our
6 pipeline is 42 inches in diameter and is buried and
7 will be basically constructed in wintertime.

8 At the Alberta border it connects
9 with the existing facilities of Alberta Gas Trunkline
10 and West Coast Transmission to transport Canadian gas
11 to Canadian markets. The Foothills proposal does not
12 include a line across the Mackenzie Delta to tie in
13 Prudhoe Bay gas.

14 Our pipeline system also includes
15 the distribution of natural gas to 11 communities in
16 the Northwest Territories and as Justice Berger
17 mentioned yesterday, one of these communities is
18 Rae/Edzo and by using natural gas, the Northern consumer
19 will have a reduced heating bill.

20 All the operating facilities for
21 our pipeline will be located in the Northwest Territories.
22 Our operating headquarters will be located in
23 Yellowknife and we'll have district operating head-
24 quarters in Fort Simpson, Norman Wells and Inuvik,
25 and in the operating and maintenance phase, we'll hire
26 -- we'll have about 250 employees in the Northwest
27 Territories.

28 Our construction workers will be
29 housed in camps located remotely from the communities,
30 when they arrive from the South, those that come from

1 the South will be transported directly from the
2 airstrips to the camps. We won't provide vehicles to
3 allow the construction workers to go outside the
4 camps, and we see that under these arrangements, that
5 we'll be in a position to -- there will be no need at
6 all for the construction workers to go into any of
7 the communities, which has been a major concern of a
8 number of people.

9 There will be many job opportunities
10 both in the construction and the operations phase for
11 Northern people. In many cases, the Northern people
12 will require training in order to take advantage of
13 these jobs and we'll be providing this training. In
14 fact, we've been providing training now for six years
15 to Northern people in the operating facilities of
16 one of our sponsor companies, Alberta Gas Trunkline.

17 We realize that not all Northerners
18 will necessarily want to work for the pipeline. Many
19 will want to get into business for themselves. As
20 a result, we've sponsored what is called the Mackenzie
21 Pipeline Business Opportunities Board which is a Board
22 comprised of several Northern businessmen and this
23 Board will be advising us as to how Northern people can
24 take advantage of - - best take advantage of the
25 opportunities that the pipeline can offer.

26 As for the land claim issue,
27 while we believe there is a real need to construct this
28 pipeline to move gas into the Canadian markets, we
29 support the position that a fair and just land claim
30 settlement should occur prior to the pipeline construction.

1 Thank you very much for the
2 opportunity to briefly describe our project to you.

3 (INTERPRETER INTERPRETS ABOVE)

(WITNESS ASIDE)

4 THE COMMISSIONER: If you want
5 to ask any questions about this, the two pipeline
6 projects, you can. If you want to carry on with the
7 statements of the people who wish to speak tonight,
8 that's fine too. Whatever you wish to do.

9 CHIEF CHARLO: I wonder if
10 I could ask one of the company people a question
11 about the, regards of the employment. One company
12 said something like they were going to hire at least
13 6,000 people to work on the construction of the
14 pipeline and the other company says 250.

15 THE COMMISSIONER: Well maybe
16 I could make that clear. To build the pipeline,
17 you have to bring in 6,000 people. You need 6,000
18 people to build it, but once you've finished it, and
19 that takes three or four or five years, once you've
20 finished it and the pipeline is operating, then you
21 only need about 200 or 250 people to run it. I think
22 these gentlemen will forgive me if I say that essentially
23 the figures are the same for both pipelines. You need
24 thousands of men to build it, and only about a couple
25 of hundred to run it, once you've got it built.

26 (INTERPRETER INTERPRETS ABOVE)

27 THE COMMISSIONER: Do you want to
28 add anything to that, either of you?

29 After it's built you have something
30 like 250 permanent jobs, in the whole of the Northwest

1 Territories, that should be borne in mind.

2 CHIEF CHARLO: I was just
3 talking to the people and explaining what Mr. Workman
4 has stated. I think the people would like to know
5 that if, you don't mind to go up to the map there and
6 explain the Canadian pipeline and after Mr. Burrell
7 can do it. But before, okay we'll do that first,
8 and I have a few questions I'd like to ask, and at
9 the same time the people from the floor may have to
10 direct questions.

11 MR.WORKMAN: The American
12 discovery is in Prudhoe Bay in Alaska. The gas the
13 Canadians have discovered is here, in the Mackenzie
14 Delta. We are proposing to build a pipeline from
15 Alaska across to the Delta, tie this line into the
16 Mackenzie Valley line so that the two gases would
17 come down then through one line, going along the
18 Mackenzie Valley, the Mackenzie River Valley, right
19 down past Fort Simpson. It crosses the Mackenzie
20 River, just east of Fort Simpson, and then down into
21 Alberta, where it splits, one going east and one
22 going west.

23 This line across here, and the
24 line down through here would be all 48 inch diameter,
25 four feet in diameter. A short section of line
26 from the Delta area to the junction would be 42 inches,
27 but most of the line would be 48 inches in diameter.

28 (INTERPRETER INTERPRETS ABOVE)

29 MR. BURRELL: With respect to
30 the Foothills pipeline, we would pick up gas in the

1 Mackenzie Delta area, we would not be transporting any
2 gas from Prudhoe Bay so we would not build this leg.
3 We would be building a line from the Mackenzie Delta
4 up the Mackenzie Valley to a point on the 60th parallel
5 where it would tie in with the existing facilities of
6 Alberta Gas Trunk Line and Westcoast Transmission.
7 That line would be 42 inches in diameter and it would
8 be buried and there would be compressor stations
9 located along the route about every 50 miles in order
10 to compress the gas which, you lose pressure because of
11 friction within the pipe.

12 Also in addition to the main
13 line, we have a lateral distribution system as I
14 mentioned before, to transport gas to 11 communities,
15 six in the Mackenzie Valley and then there's another
16 lateral line that takes off very close to Fort Simpson,
17 that provides gas service to Fort Providence, Rae/Edzo,
18 Yellowknife, Hay River and Pine Point. That also would
19 be a buried line but it would be much smaller, it would
20 be 8, 6 inches in diameter as opposed to the 42 inch
21 which is the main line.

22 (INTERPRETER INTERPRETS ABOVE)

23 THE COMMISSIONER: Go ahead with
24 your questions.

25 CHIEF CHARLO:

26 One question I would like to ask
27 is how deep the pipe will be buried?

28 MR. WORKMAN: The pipe will be
29 buried at varying depths but it would average around
30 8 feet.

1 MR. BURRELL: I think that would
2 be at the bottom of the ditch. Generally it would
3 be about three feet, three or four feet, in there.

4 THE INTERPRETER: Nick Black
5 would like to ask some few questions. Since we're
6 in the position of asking questions, it's not the matter
7 of saying we're in favour of a pipeline but in regards
8 just a questioning that we would just want to find
9 out how effective it's going to be, it's not that
10 we're agreeing, we're in favour of having a pipeline
11 go through.

12 THE COMMISSIONER: I think they
13 understand that. You can ask questions about the
14 pipeline and they won't think and I won't think that that
15 means that you are in favour of it.

16 THE INTERPRETER: The question
17 again is that we are still not in favour of having
18 a pipeline go through, but as far as everything is
19 concerned, as far as the question is concerned, he says
20 he knows that in the future that if the pipeline goes
21 through, all the people that spoke in the past about
22 the pipeline, the pipeline might be effective, and
23 might spoil our land and that still remains in our
24 minds. By the same token he says, once the pipeline
25 is built, I don't think the land is going to remain
26 as it is right now, and this is something that is very
27 important to us. Supposing if the pipeline is buried
28 about 8 foot down underground or something like that,
29 supposing if it broke, or it leaked, you said something
30 about a pressure, something like that is going to expand

1 out of the pipe, that's going to be quite a disaster
2 to the land. This is our great concern he says.

3 I think I am one of the spokesmen who
4 is supposed to be speaking one of these days but I'm
5 not speaking right now but actually I'm only asking
6 questions, he says.

7 I understand that the oil
8 companies, they must have been travelling along with
9 you within your visits, within the various settlements.
10 And you must have met a lot of native people, and
11 cover fair amount sizable land within the Territories,
12 in regards to the pipeline hearings. We know that we,
13 the native people in the Territories, there is no way
14 that we're going to act like white men nor have the
15 position like them, and so is the animal that live
16 with the land. Supposing if there were an oil spill,
17 or the pipeline ever break, we don't know whether
18 there's some animals like beavers that live off the
19 land and off the lakes, if they happen to be flooded by
20 oil over the lake, and supposing if the beaver wants to
21 live, live off the lake, so is little ducks, and I don't
22 think they'll ever survive. And they probably might end
23 up being blind, I don't think you'll provide any
24 doctors for them to fix their eyesight or something like
25 that.

26 In regards of the money making
27 process or money wise, the native people here don't
28 have any money stored in the bank like many white
29 people do, so that's the reason why they have to protect
30 the land and all the animals that live on it. They

1 really consider and really depend on the wildlife
2 that lives out in the land and something like that
3 they like to see restored for them by the Government
4 of Canada or something like that or we like to see the
5 land restored for us anyway though. And then you must
6 have travelled a fair amount in all the delta communi-
7 ties and all, right around some other cities, and then
8 we must have seen old people attending the hearings.
9 It seems to me like, looking over the people sitting
10 around doing nothing. He says, surely they don't do
11 nothing because there is any employment within the
12 communities. Then in regards of the land situation,
13 I think they really depend on the land. They live off
14 the land and all the old people are sitting around
15 the hearings and they got the idea they never been out
16 in the bush in the past times. They hunted and
17 fished off the land and then that's the reason why
18 they like to retain all the animals as much as possible
19 so that we don't like to see the pipeline go through.

20 So that's -- he's a trapper, he
21 says, he says he's quite young and capable of
22 trapping and living off the land like any other native
23 people in Delta or any part of the Northwest
24 Territories. I hate to refer everything around to myself
25 he says, but I, for example, I could use my own story
26 on how I lived off the bush, like, but I used to go
27 out for three to four months a year, something like that,
28 living off the land. And then it doesn't, it only
29 happen only such season, but it goes years after years.
30 Then it's not only me that does that, he says.

1 That's the way we like to live off the land. In other
2 words, he says, we don't gain very much off the land
3 because all the land has been exploited by the white
4 people. And another word he says, there is always
5 a great need for something to be done in the Territories,
6 and it's not only the pipeline companies or some
7 special people come into communities and saying that
8 we should provide jobs, I don't think to say that
9 you know, they could be providing jobs forever for
10 native people he says.

11 I understand that since the
12 government is always sending representatives on his
13 behalf, just to tell people there is going to be
14 such land being wasted or either that such jobs going
15 to be available to the native people. I, for some
16 reason or another, I'm not the only guy has been fooled
17 one time or another. But however, he says, I accept
18 you as to listen to us native people in this hearing
19 he says.

20 He said, I have been through a lot
21 of meetings with the government peoples too, he says,
22 and I have been listening to them a lot of times and
23 then there were a lot of times there were a lot of good
24 deals made and a lot of good promises. So was the
25 Government of Canada itself, it was a long time ago,
26 regarding the treaty. Until now he says, we
27 don't happen to see which government, that they are
28 responsible for us because whenever you happen to see
29 the Government of Canada himself over here to talk to
30 them, and he's always ending up sending somebody

1 representing him. Right now I suppose that we having
2 some, with your party you've got people shooting their
3 cameras at us for T.V. and I suppose the Government of
4 Canada is looking at us on T.V. right now, listening
5 to us and getting our view through the hearings.

6 In regards of the pipeline
7 question again, he says, I'd like to ask the question
8 regards of what might happen to the pipeline or to the
9 land if the pipeline ever breaks.

10 MR. BURRELL: Well first of all,
11 a pipeline break can occur, we can't deny that, but
12 actually the chances of it occurring are very, very
13 remote. In Alberta for instance, there's thousands
14 and thousands of miles of pipelines installed now and
15 very, very few breaks have occurred in the years that
16 these pipelines have been installed.

17 As far as if there was a break
18 to occur, there are safety features installed in the
19 pipeline which causes it to shut down and cause the
20 gas to stop flowing. The other important thing, I
21 believe, is that what we're proposing is a natural
22 gas pipeline and not an oil pipeline and there's quite
23 a difference.

24 If there's an oil pipeline break,
25 then the oil will tend to flow over the ground. With
26 a natural gas pipeline break, natural gas, you can't
27 see it, it's just like air, and it rises above the break,
28 above the ground, and there's no, if you had a pipeline
29 break, there would be no evidence of natural gas on the
30 ground at all because it would rise.

1 (INTERPRETER INTERPRETS ABOVE)

2 THE COMMISSIONER: If you would
3 let Mr. Workman--

4 MR. WORKMAN: Could I just add
5 one comment there. As well as, if a break did occur,
6 which is a very remote possibility, but if it did, not
7 only would the whole line shut down, but valves would
8 close on each side of the break to make sure that the
9 whole line wouldn't empty.

10 (INTERPRETER INTERPRETS ABOVE)

11 THE COMMISSIONER: Maybe it would
12 be helpful if I told you about the hearings that we're
13 holding in Yellowknife. You see, these two companies,
14 Arctic Gas and Foothills, they want to build a gas
15 pipeline because the Americans have found gas and oil
16 here and in the Mackenzie Delta we've found gas and
17 oil. So right now they want to bring the gas from the
18 Arctic Ocean along the Mackenzie Valley to the big
19 cities in Southern Canada and the United States to
20 heat people's homes and to keep industry going.
21 So what the companies want to do first is build a gas
22 pipeline. Now, the Government of Canada has said to
23 me, "Okay, Judge Berger, you go up North and come
24 back and tell us what would happen if we let the
25 companies build a gas pipeline." But the Government of
26 Canada didn't stop there. They said, "if we let the
27 companies build a gas pipeline, then the next thing is,
28 they'll want to build an oil pipeline," so they said,
29 "Look at what will happen if a gas pipeline is built,
30 and then an oil pipeline in the same corridor, coming

1 along the Mackenzie Valley."

2 Now, in Yellowknife, where we
3 spend a lot of our time, we listened to representatives
4 of the oil companies, and the pipeline companies, and
5 we listened to scientists from the Government, and we
6 listened to scientists from the Universities, and we
7 asked them, All right, you're an engineer, or you're
8 a scientist, or you're an expert of some kind, you
9 tell me what will happen if we build a gas pipeline and
10 then an oil pipeline after that. A gas pipeline is
11 buried under the ground, an oil pipeline has to be
12 built above the ground, just like the oil pipeline
13 they're building in Alaska today.

14 So I just want you to know that
15 we come to these communities to listen to what you
16 people have to say because you live here, and we want
17 to know your views about what you think will happen to
18 the land and the game and the fishery if these pipelines
19 are built. At the same time, when I'm in Yellowknife,
20 I'm listening to the scientists and engineers who are
21 telling me. I'm not just wasting my time there, though
22 some days I get that feeling.

23 So that's what we're doing there
24 and at the end of this Inquiry, when we finish our work
25 at the end of September, then I have to consider what
26 report I will make to the government about the impact
27 of these pipelines, because the Government of Canada
28 in 1970, when these pipelines were first proposed,
29 made it clear then and that has been their policy now
30 for six years, that any examination of the first pipeline

1 to carry gas, must be coupled with an examination of
2 a second pipeline to carry oil, and I want you to
3 understand that.

4 Now these gentlemen here from
5 Arctic Gas and Foothills, they just want to build a gas
6 pipeline, so we can't expect them to tell us what would
7 happen if an oil pipeline were built after their gas
8 pipeline but I want you to know that part of my job
9 is to find out so far as we can, what would happen if
10 a gas pipeline were built and then an oil pipeline were
11 built after that. I hope that I made it clear what my
12 job is and how we're going about it.

13 Just let me add this, that
14 if this pipeline comes along here and then down here,
15 all along that route, you have caribou and moose, and
16 you have muskrat and beaver, a whole range of fur
17 bearers, concentrated in the Western Arctic in the
18 Mackenzie Delta, the Arctic coast, you have water fowl
19 and game birds of various kinds, and throughout that
20 route you have people depending on all of these resources
21 and on the fishery as well.

22 So at Yellowknife, we've got all
23 the experts on caribou, moose, birds, fish, fur bearers,
24 to tell us what their opinions are. The experts
25 employed by the oil companies and the pipeline companies,
26 the experts who work for the Government of Canada, for
27 the Department of the Environment, for the Department
28 of Indian Affairs and Northern Development, for the
29 Canadian Wildlife Service, for the Department of
30 Energy, the people from the Territorial Government in

1 Yellowknife and the Territorial Government in White-
2 horse, the people from the Universities, we spent two
3 months last fall hearing those experts from all over
4 North America, tell us about the caribou and we've
5 heard experts in every field, to make sure that we
6 are able to tell the government what will happen if
7 they go ahead and build this gas pipeline and establish
8 an energy corridor for an oil pipeline as well.

9 It's my job to tell the government how to protect the
10 land and the wildlife and the birds and the fishery,
11 and of course, most important of all, the people.

12 I don't want to just sit in
13 Yellowknife listening to those experts, they're very
14 important people and they're very knowledgeable people,
15 but that's why we have taken this Inquiry to 30
16 communities along the route of the pipeline in the North
17 so that you people can tell me what you think about
18 all of this, because everybody in the North wants to
19 tell me what native people think and what native people
20 want and what their hopes are for the future. People
21 I meet in coffee shops, on airplanes, consultants
22 who testify at the hearings, whether they're employed
23 by the pipeline companies, by the government, or by
24 the native organizations, they all want to tell me,
25 and I'm happy to listen, what the native people of the
26 North want. But I am anxious to hear from the native
27 people themselves, to hear from you, what your hopes
28 are, your fears, what your concerns are for the future,
29 because we have to know what the people of the North
30 are thinking, all of them, native and non native, if

1 we're going to understand what the impact of this
2 pipeline and energy corridor will be if we have to
3 build it.

4 The Government of Canada of
5 course, has to decide these things, because they
6 are elected by all the people of Canada to make these
7 decisions. My job is to make sure that they under-
8 stand the consequences of what they are doing so that
9 they can make an informed choice and that's why we're
10 here today and that's why we've been, over the past
11 year and a half, to 30 cities and towns, villages and
12 settlements, here in the North.

13 Well I have been doing all the
14 talking and I don't usually do that. We've been
15 sitting here a couple of hours and I think Mr. Rabesca
16 maybe needs a little bit of a break so why don't we
17 stop for five minutes and stretch our legs and you can
18 collect your thoughts and then when we start again
19 we'll hear from the people who want to speak this
20 evening.

21 (INTERPRETER INTERPRETS ABOVE)

22 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

23 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

24 THE COMMISSIONER: Let's call
25 our hearing to order again. I think that I should
26 remind you that we'll be here in Rae tomorrow, all day
27 tomorrow and tomorrow evening and then on Thursday,
28 the day after tomorrow, we'll go to Lac La Martre,
29 and we'll hold a hearing in Lac La Martre at 2:00 on
30 Thursday and then we'll go to Rae Lakes on Friday and

1 hold a hearing in Rae Lakes on Friday at 2:00.

2 But we'll be here tonight and all day tomorrow and
3 tomorrow night too. So I guess we can begin again.
4 We can hear from those who wish to speak this
5 evening.

6 (INTERPRETER INTERPRETS ABOVE)

7 CHARLIE FOOTBALL: Sworn

8 THE INTERPRETER: His name is
9 Charlie Football and he's an original resident of
10 Rae and then he, I asked to speak over at, to the
11 hearings but apparently they brought me in kind of
12 sooner than I expected because I was trying to sum
13 up what some other people had to say. But however,
14 since I'm here, I might as well just go ahead and
15 do my thing.

16 I sort of agree with what has
17 been said amongst all the old people and then by
18 listening to the hearings and then I am listening to
19 most of the old people. These are what my intention
20 was, to begin with. Then I've been employed in
21 quite occasions and I like the job and I do a good
22 job for the people I work for and then, and I also
23 like to trap and fish and hunt on the land too. Then
24 I like to agree with all what the old people had to
25 say about how important the land is to the young
26 people, and young and old alike .

27 I also agree with the people when
28 they say they don't want the pipeline to come through,
29 with all what they had to say that it's related to the
30 pipeline that is so effective, that things like that

1 it might be involved with the pipeline.

2 I understand somewhere down in
3 Alaska where the pipeline is already in progress, and
4 then with all that is related to the pipeline
5 that is so affected to the native people there, and
6 compare it to the one we're going to have to expect
7 over here. Something like that I don't like to see.

8 All the trapping areas and
9 the good grounds that used to fish and trap and all
10 the lands that I used to live off, now it's all
11 spoiled, and then the living condition, living off
12 the land is not like it used to be at one time for
13 them. That's the way I understand it right now.
14 Then, considering that, he says, I don't want to see
15 it happen in the Northwest Territories too. Supposing
16 if you want to go out on the land and then you be
17 lucky enough to kill a moose or a caribou nearby
18 communities, and also if you go out in the lake and
19 then if you want to do your fishing, then you be lucky
20 enough to catch some fish, you always could go out
21 on the land and do all that right now. Supposing that
22 the pipeline happened to go through, I don't think
23 the land would remain the same as it is today now,
24 he says.

25 As regards to the pipeline, I
26 understand that you going to build all kinds of
27 compressor stations, every 50 miles or so, along the
28 line, along the route of the proposed pipeline. I
29 understand that it's going to be quite noisy things,
30 working to beat hell. I suppose then if it's working,

1 and then I don't expect that the animals are going to
2 go and check and see what the noise is all about.
3 That's another reason that our concern is, and we
4 all know that the native people spoke strongly against
5 the pipeline and so was the Dogrib people in Fort Rae.
6 We've been listening to some other native people from
7 Alaska speaking on the T.V., on television, expressing
8 their concern about the pipeline that is so affecting
9 them right now. How they spoil their land and things
10 like that and we native people over here, we don't
11 want to see it happen to us.

12 Then in the pipeline might bring
13 in more people, more than what we expected and we don't
14 expect, since, the way I understand it, in regards to
15 the pipeline coming in, it looks like all the
16 Southerners usually take the job away from the
17 Northerners. If it's going to happen to us over here
18 in the Territories, I wouldn't expect native people to
19 be employed through the pipeline, is not what I'm
20 understanding from the pipeline people. I don't want
21 to see the pipeline come through and I don't want to see
22 the white man people take away the employment or some-
23 thing like that native people should have shared
24 amongst themselves.

25 I'd like to express my
26 concern, how important the employment that it is
27 to the people but yet I'm not in favour of the pipeline.
28 And then something like that, it's when the government
29 people have to come in to our communities and promise
30 something, there is a possibility of having the native

(WITNESS ASIDE)

THE INTERPRETER: This is Mr.

Eddie Lafferty and he's a former Band Council and since you are giving the opportunity for the people in this community to speak, in front of the hearings, so I got a few words to say and then in regards to the pipeline. I understand the pipeline problems too as well as everybody else does and I understand that there's all kinds of things that is involved, what is so-called pollution, polluting lakes, and then supposing if there was a lake, and then a pipeline happened to come around, and then the pipeline ever broke and then had some leaks, and spread into the little lake and then how effective it's going to be for the fish and things like ducks and some other animals that might want to swim in the lake.

1 Supposing if you're going to
2 build a pipeline, I don't understand, he understands
3 somebody mentioned that they're going to bury the
4 pipeline. I understand maybe in the very near future
5 they might come up and say well, we're not going to
6 bury, we're going to put it above land or things like
7 that. I suppose even the animals, I don't think
8 ever cross the line. Right now we've been experiencing
9 a fair amount of forest fires within the Territories,
10 and supposing that ever happened, got on fire. I
11 don't think anybody in the Territories would ever
12 survive that he says.

13 He says we, the native people,
14 we do fair amounts of trapping and hunting and snow-
15 shoeing. Then supposing we want to go over land
16 and then we understand there is a pipeline right
17 above our trap line and then how will we expect us
18 to cross it. And then supposing we were driving a
19 dog team over it and then, even about two feet high,
20 I don't think the dogs will ever jump over it and
21 pull a sled over it. When you happen to carry some
22 load in our toboggans and then if we happen to carry
23 that kind of load we don't expect it to pull it over
24 there. It's very impossible for us to do that kind
25 of job. That's how come we don't want to see the
26 pipeline go through on anybody's trap lines.

27 He says, I don't seem to
28 agree with the idea of having a pipeline going through
29 our land and then we've been experiencing the possi-
30 bility of, or we've been having our own gas delivered

1 here from Yellowknife by trucked in, maybe some in
2 from outside Territories to the Northwest Territories
3 as far as Yellowknife, and there's another possibility of
4 transporting gas out of the Northwest Territories.
5 It's possible of making a railway, to transport them
6 through a railway than having it piped in.

7 He says, there's one possibility
8 that could be considered and as far as the pipeline is
9 concerned, as I would understand, it's going to be
10 buried or either that, to be lying through above the
11 ground and then there's always the possibility of
12 having the forest fires and then if it happened again,
13 we might blow up the whole Northwest Territories.

14 It's not only my feelings that
15 I've been expressing, he says, I have been approached
16 by, while I was on the Council, the previous Council,
17 he says. However, he says, if there is that much need
18 for the gas, like I said, they could at least make a
19 railway all the way down as far as, probably to
20 Fort Simpson or down Wrigley area, and then barge it
21 into the Delta.

22 He says, like I said one time,
23 another is that it's not only for myself that I've
24 been talking. It's got to be what the whole generation
25 that is to come, and the rest of the communities
26 around the Delta and we got, as the Band Councils and
27 the Chiefs are concerned, is that they're involved
28 within at least 25 communities, that's all their views
29 of what I'm just expressing right now he says.

30 I sort of disagreed with the

1 pipeline and I hope in my time, I don't want to see
2 the pipeline come through the Northwest Territories.
3 But I give you my possibility of having it railed in.

(WITNESS ASIDE)

4 GEORGE BLONDIN: Sworn

5
6 THE WITNESS: What would we learn
7 from Alaska Pipeline and how would it affect the
8 people of the way of life at the present time. If the
9 pipeline is built, a road has to be built by the side,
10 that mean that all kinds of people from the South
11 would come. The interests behind this Alaska Pipeline
12 project are willing to pay any price to complete as
13 quick as possible, so they pay very big wages. These
14 big wages draw many people from the South, as well
15 as around the area. The trademen would get almost
16 double what we get in Fort Rae, since there is a lot
17 of money floating around, it draws lots of people, all
18 kinds of people.

19 Since it's overcrowded, there is
20 lot of crimes, sickness, alcohol, prostitution,
21 greedy people, and it draws short of schools because
22 people bring in their families, and the government will
23 not build schools for a short period, they're short
24 of schools. Crime increases because there wasn't
25 enough police to keep up with the population. The
26 same with sickness. It increases because there wasn't
27 enough doctors to keep up with the population.

28 Business people such as hotels,
29 stores and renting, boost their price very high. If
30 it happen in the Northwest Territories, it would affect
the whole Northwest Territories. What would happen

1 to us poor Indians, that live off the land and no
2 schooling, no trade, would they lower the price for
3 us people? I guess not.

4 It's bad enough in crime and
5 alcohol right now and we don't want it to get worse, so
6 Mr. Berger, you're hearing our view on the pipeline,
7 how it would affect the land and around. I am 100
8 percent with the Indian people that they don't want
9 the pipeline and now I want to talk about the pipeline,
10 if it's finished. The people from the South that save
11 all their money would all go back and make their money
12 around here, but the trouble that they started would
13 be still there. The business people would get rich,
14 and the people that are still around, would spend all
15 their money what they make. There would be only that
16 pipe left to see. So to avoid all this trouble, in
17 Alaska, we should do something about it.

18 So on behalf of all the people
19 of the Northwest Territories, white and Indian as well,
20 we urge the Government, leaders of some kind, to
21 control the wages, if ever the pipeline would go
22 through the Northwest Territories.

23 I don't see any special thing
24 about the pipeline, from any other place. If a truck
25 driver gets a thousand dollars in Fort Rae, he should
26 get a thousand dollars on the pipeline. If the pipeline
27 want to pay double, it will create the trouble they
28 had in Alaska.

29 Now, I want to analyze the native
30 people that talk against the pipeline. For the last 100

1 years development has bypassed the Indian people. You
2 don't see any Indian got rich by development. If you
3 don't profit from the development, it is not a develop-
4 ment, it is only a disaster of the land.

5 The Indians look at it the way
6 the pipeline would just tear up their land, and take
7 all their food, that's the way they look at it. I
8 don't blame them, they're against the pipeline.

9 For the white people it's
10 different. They are educated, they are trained, some
11 kind for every job, they know their business. The
12 native people cannot get fully educated even if they
13 wanted to since they don't control schools. The
14 government is. That is why we want a good land claim,
15 so we would have a little bit control over schools
16 and such development as the pipeline. And if we could
17 make a good gain and get a percentage of, a little bit
18 out of the oil, it would look better.

19 I realize that we're not in
20 school, the natives, but we are quite smart to survive
21 in this tough country. Anything development such
22 as pipeline that blocking our present lives, I mean,
23 if we have to face it, we have to face it.
24 And if we have to have meeting and solve that kind
25 of problem and try to live the best we could.

26 I have heard lots of Dene
27 people outright say this is our land, I agree with
28 them. Why not? They're the original people live
29 here first. The treaty that government imposed on
30 them was a peace treaty. There's too much talk on the

1 treaty that is not true.

2 The Canadian government is
3 supposed to be our law, to run the law in Canada,
4 any agreement they made to transact land and if
5 there is any doubt about this kind of agreement, it
6 is not true, I think they should have a new agreement.
7 I think that where our land claim, we're talking about
8 land claim this coming fall, I think that's where this
9 land claim fit in. (WITNESS ASIDE)

10 THE COMMISSIONER: I wonder if
11 we might have the written statement? Could we keep
12 your written statement so it will be part of the
13 permanent record of the Inquiry?

14 (BRIEF OF GEORGE BLONDIN MARKED EXHIBIT C635)

15 THE INTERPRETER: George
16 Blondin, I forgot to introduce him before he went
17 on to speak.

18 ALPHONSE LAMOUELLE: Sworn

19 THE INTERPRETER: He's Alphonse
20 Lamouelle and he's a long time resident of Fort Rae
21 and he says, since I have the opportunity to speak,
22 so that's the reason why maybe I have put my name up
23 to speak in front of the Inquiry.

24 Since I heard about the pipeline,
25 that was quite a number of years back, and I know that
26 there's going to be some gas involved through a pipeline,
27 then I go out fishing too with my motor boat and I
28 understand the pipeline is going to carry some fair
29 amount of gas, and then I know how effective it is
30 for the people living in the Northwest Territories.

1 So that's the reason why I
2 still don't agree with the pipeline to go through.
3 I understand that there is about 25 Band Chiefs are
4 existing in the Northwest Territories at the present
5 time but there is a lot more outlying little
6 communities that don't have a chief but there is more
7 than 25 communities, but as far as the band chief,
8 our concern, he says that all the Band Councils and
9 all the Band Chiefs and with all the people that are
10 heading, that I would imagine that the majority
11 of them that are not in favour of the pipeline. But
12 any decision making leaders within even the House of
13 Commons, probably make some decisions by majority
14 of votes, in favour of something like that.

15 According to this particular
16 idea, I believe the people, the majority of them are
17 not in favour of the pipeline. I'm agreeable with
18 them too, he says.

19 There's no doubt in my mind, he
20 says, that all the white people are all alike and they
21 work together and they work along with the government
22 side by side most of the time. They don't always
23 agree with the native people. I don't see how the
24 native people should agree with them when they don't
25 agree with native people all the time. On that
26 grounds, he says, I don't want to see the pipeline
27 go through. In other words, of transporting the gas
28 to the Southern, he said, it doesn't necessarily have
29 to go through the pipeline, but at least should be
30 trucked in.

1 Well to me, he says, the way
2 I look at it, he says, the white people are the ones
3 that came around and then the native people never did
4 believe in gas or anything for their transportation.
5 I understand that before the white people ever saw
6 native people but they must have been using the gas.
7 Probably that's the reason why they think it is
8 important to them.

9 Most of the time, he says,
10 I don't necessarily have to agree with white people's
11 decision all the time, he says. Most of the time I could
12 make my own. This is what the native people got in mind.
13 They're quite capable of making their own decisions and
14 there's no way that they don't want some other white
15 people to tell them what to do, or try to tell them
16 how to make a pipeline.

17 On top of that, he says, they
18 sort of saying something like having native people
19 to be employed making the pipeline. There's no way
20 that they're going to be hiring more native people
21 on the pipeline construction, that's for sure, he says.
22 This is no doubt, he says. That's the reason why we
23 don't want a pipeline.

24 He says, we the native people,
25 he says, we don't -- we never went to school or
26 educated like white people are but yet we got some
27 experience about the North. This is the reason why
28 we talk so much about the land. We still live by old
29 ancestors that lived off the land. It must have been
30 very important for them, that's the reason why they

1 protect the land for us and we're still retaining
2 the same idea, it still rests with us, he says.
3 And we don't like to lose it too, that's the reason
4 why we're so much against the pipeline. Supposing
5 I'm not the only one, he says.

6 There is lots of problems that
7 are existing with us right now, that has never been
8 solved by the white people and then there's always
9 some possibility of creating something new. They think
10 it's quite possible to make it and they don't realize
11 how much problem they may be creating for us in the
12 future. At the moment, he says, we've got some
13 problems here about the alcohol problem here in the
14 community, that we try to get rid of and yet there is
15 nobody seems to respond to our action that we took,
16 and yet they're expecting something new for us to
17 agree with them.

18 He says, talk about alcohol, we
19 lost a lot lives and then yet he says, we got some
20 other problems too, that we are facing here in the
21 Northwest Territories, and at the moment we're trying
22 to negotiate with the Government of Canada in regards
23 to our land claims. That's a problem for us, at the
24 present time as nobody seems to be helping us to
25 overcome our problems. On something like that, the
26 people should be working together, looking forward.
27 As I believe at the moment, he says, I don't like to see
28 the pipeline go through before our land claim is
29 settled.

30 When we like to talk about business

1 amongst our communities and then with any other
2 government officials, we always come around saying
3 you know, you're not going to go and solve the problem
4 overnight. I kind of believe it all right he says,
5 but the problem we're facing right now with the pipe-
6 line I don't think we'll fix it overnight. I don't
7 want to see it happen too he says.

(WITNESS ASIDE)

8 PIERRE TLOKKA: Sworn

9 THE INTERPRETER: His name is
10 Pierre Tlokka and he's one of the long time residents
11 here too. I've been understanding the talking about
12 the pipeline for quite awhile too, he says. And
13 then, I don't see how people, any native people in the
14 Northwest Territories should agree with the pipeline
15 because we heard enough, not only the Northwest
16 Territories, but a good possibility in the Yukon.
17 And we know that there's all kinds of things that are
18 related to the pipeline, that has to come with the
19 pipeline, and we just heard one fellow there, one
20 speaker back there, he's talking about all kinds of
21 disasters that supposed to be coming along with,
22 something that is very important for native people,
23 he says, they never did experience things like that,
24 but it was something that they don't want to experience.

25 It's always good to be in our
26 own native land and go out on the trapline. Supposing
27 we went out fishing, we catch some fish and then we
28 got a lot to live off and if we go out in the bush,
29 there's all kinds of animals that we could live off.
30 We don't have to go to the stores and buy them. As a

1 matter of fact native people don't even own a store,
2 or any business wise to be like white people, and
3 then in regards to the pipeline, he says, I don't want
4 to see the pipeline go through because there's all
5 kinds of things that are situated with the pipeline
6 that's going to be affecting the native people and it's
7 going to cost a lot of lives that nobody knows, he says.

8 We all know about the government
9 system, he says, and we know the way the government
10 operating and then we, in return government should know
11 about the Northwest Territories and all the people that
12 are living within. There's no doubt that the government
13 hasn't got into doing it in the Northwest Territories
14 but yet he's been supporting the native people and all
15 the people within the Northwest Territories right across
16 Canada, supplying them with Old Age Pension, Family
17 Allowance, Welfare and all kinds of assistance.
18 Suppose he wants to help the people. Saying in return
19 why don't the government and people or the government
20 himself should help to turn down a pipeline.

21 He says I heard a lot of talk,
22 and there's always good possibility of white people making
23 money out of the native land, and any private enterprise
24 coming in in the Northwest Territories, make all kinds of
25 money, government and any kind of company. There wasn't
26 any way that the native people ever made any money but
27 somehow they managed to survive.

28 Then on most occasions we see the
29 government people coming into the North in any settlements
30 and without bypassing anybody then they just go ahead and

1 do their business.

2 By the same token, when we talk
3 to some original people, and the original representative
4 from the federal government, like yourself, Mr.
5 Berger sir, he says they always when we tell them about
6 the problem we have existing with us, saying that I'm
7 not the boss. Somebody else so-called Government of
8 Canada is my boss. We, the native people, in any
9 settlement we got our own boss. We meet with any
10 boss if we want at any time. We're always ready to
11 sit down and talk to them. Why don't the people come
12 around with their boss and meet with us at the same
13 time. That's the only way that we could overcome some
14 problems of these things that are existing amongst
15 us, we as the native people of the Northwest Territories.

16 He says, just recently on your
17 speech, you said something like you met all kinds of
18 experts in Yellowknife and then, the native people
19 got their own experts too, he says. They got their
20 own experts out on the trapline and why don't you send
21 some of those experts along with them to do their
22 hunting for them, to share. That's what they want to
23 share with the native people and some other people in
24 the Northwest Territories.

25 He says there is all kinds of
26 people within the Territories, he says, there is all
27 kinds of people, there is young and old, they're all
28 native people from the Northwest Territories, and
29 there's no way that the native people are going to end
30 up like white people because they're going to live the

1 way they used to live a long time ago. There's no
2 way that you're going to change those people's lives
3 too.

4 I don't think that I will
5 end up being like a white man or either that or act
6 like one. The government, they're not only the
7 government of white people, they always have some
8 money in the bank, and which I will never have any
9 money in the bank either. The only banking I could do
10 is something that is stored in the bush, and live off
11 it. That's my bank. That's my saving account right
12 there, he says.

13 He says, I believe with all
14 what the old people had to say in regards to the pipe-
15 line, he says. They said something about there is a
16 possibility of the line could break and cause all kinds
17 of problems for the future. Maybe the forest fires
18 might just spoil the whole thing. And then there is
19 some talk about trucking it in or rail it in or some-
20 thing like that. Or another good possibility, if you
21 could do it, maybe you could fly it in. And then I
22 understand if you're going to pipe it in, you pretty
23 well have to cross the Mackenzie River at least a
24 couple of times and then there is always the possibility
25 of every spring, the Mackenzie River we hear has all
26 kinds of floods. Since the ice happened to pile up and
27 jam up and then there's a possibility they could tear
28 the bottom of the river right up and supposing the pipe
29 just happened to be sitting right there, it would plough
30 the whole thing right out. That's another possibility

1 the people are quite aware of.

2 He says, we as the native
3 people, we do all kinds of things, he says, something
4 that the people sometimes don't expect, and sometimes
5 we, the native people, have to be travelling in any
6 part of the Northwest Territories, because we share
7 the lands with some other native people, down the
8 river. Supposing we went down there and shared the
9 country with them and then we like to go out hunting
10 with our dog team. We don't know the country that
11 good over there but we happen to share it with the
12 other native people over there, coming home by dog
13 team and then supposing that we ran into a flood of
14 oil. We people, we don't believe in oil over here,
15 oil spills or anything. We see some puddles of water,
16 maybe we go run over it. But yet we survived that one
17 but supposing it happened to be somewhere down the
18 Delta and we run into it with a load of meat on a
19 tobaggan and ran over the oil flood, and then supposing
20 all the load of meat that we're carrying on our
21 tobaggan is going to be turned into poison. This is
22 how disastrous it is, that's the reason why our native
23 people they talk strongly against the pipeline.

24 For example, he says, we got
25 a Snare hydro right amongst, just past, right above
26 the Rae area and then it so happened that there used
27 to be a real good hunting ground right around this
28 Marion Lake and then the caribou used to come right
29 across up to the, right across the lake over here.
30 The people used to kill all kinds of caribou, right

1 around Fort Rae and then since they cut the trans-
2 mission line, and then there's no caribou ever walk
3 underneath the line, although it's how many feet
4 right above in the air. Even that the caribou don't
5 even cross it anymore. That's how effective some
6 lines are, and those people don't give us any credit
7 or any subsidies for what they done or spoil the land.
8 We don't go and buck the government for any, for what
9 they spoil, but yet supposing if we go and buck them
10 for one moment they probably just kick us right out
11 and turn us right down. They wouldn't give us
12 anything back in return for what we lost, but there's
13 no way that they're going to help us out and there's
14 no doubt that they're going to believe us either.

15 Lands are available right now
16 for the native people to use, not only the native
17 people but for the animals itself, there's all kinds
18 of muskrats and beavers and everything like that, they
19 live off the land. But something like that we pretty
20 well have to retain for the native people that live in
21 the Northwest Territories, that live off the land.

22 Another good example is, since
23 the N.C.P.C. that took over the operation over at
24 Snare Hydro, when it first started, they made some
25 statements saying that if we go ahead with it and you
26 people agree with us, we can supply you all kinds of
27 employment and everything and possible free power or
28 something like that, or at least a low power rate.
29 And now in return what we got? Nothing but an
30 increase of power rate. And yet, that's the same example,

1 or the same guidelines you people are coming in
2 with, and now you're telling us we're going to get
3 some oil from the people and then cheap fuel,
4 and in the very near future, we might get the same
5 thing what happened in regards to the N.C.P.C.

6 He says now you're holding all
7 kinds of hearings in the Northwest Territories, all
8 the way up to now, he says, and you probably might
9 be going to some other communities and Territories,
10 doing the same thing. When it's time to report back
11 to Ottawa, you are the people back in Ottawa, you
12 are the people, a whole bunch of white peoples, all
13 the bureaucrats over there I guess, they going to
14 come around amongst with you and make all kinds of
15 deals. There is no doubt in my mind there will not be
16 one native people sit amongst you sharing your views,
17 what the native people in the Northwest Territories
18 think. We hate like hell to see you to represent
19 us over there without having native people involved,
20 but yet that's the way your plan is right now, that
21 is my feeling.

22 He says, I been listening to
23 all kinds of promises by the Government brought to any
24 native community, and then supposing they make all
25 kind of good promises. We see a lot of government
26 representative did the same thing over and over again.
27 They write down all kinds of papers and then they
28 probably just leave them and throw them in the garbage
29 and go home without it. This is what we think about
30 everyone of them, he says.

1 It doesn't mean that all the
2 speeches, all the things that I'm saying in regards to
3 the pipeline doesn't mean that I agree with it. There's
4 no way that I would agree with it, he says. We, the
5 native people, we don't burn oil. We cut down one
6 piece of wood, maybe we throw it in our stove and that's what
7 our heat comes from he says. And that's the way native
8 people do share land, that's how important it is to
9 them, he says.

10 He says I agree with what all the
11 old folks had to say because they're the people that
12 live off the land better than I did. I sure do
13 share all the land that they share too. There's some
14 ancestors that did live off the land before white people
15 came, they don't have to go and buy stuff off the
16 store in order to survive. But they pretty well have
17 to take everything from the land, they are really
18 dependent on land. That's true, that's what the native
19 people do believe and live with it too. That's how
20 important the land is to them, that's the reason why
21 they pretty well have to talk so strong, to protect
22 their land, not to spoil it, he says.

23 I would like to translate the
24 remaining part he said about, he said one time in my
25 speech I said something like people got to share.
26 They don't want the pipeline to go through, and that's
27 our greatest concern, that's the reason why everybody
28 talks strongly against the pipeline.

29 (WITNESS ASIDE)

30 GABRIELLE MACKENZIE: Sworn

1 THE WITNESS: Gabrielle
2 MacKenzie from this Dene community. Mr. Berger,
3 I speak for myself, namely both in Dogrib, my mother's
4 tongue and English. I know by all means you can't
5 relate all feelings for what you think in both
6 languages.

7 The older generations say they
8 are speaking their concern for the younger generation,
9 and their future. I'm one of this young generation.
10 With this my thoughts do concern my little brother.
11 sisters, relatives and friends. I feel strongly
12 about what will happen to us, the changes that will
13 take place and what will become of us Dene.

14 You may be aware now that most
15 native Northerners depend on the environment and live
16 off the land as their way of living. This is our kind
17 of life, living to our own low and high standards.
18 If they put a pipeline through, it will destroy the
19 land and environment and the people by destroying our
20 culture of the countless generations. I am against
21 the pipeline because I feel it will bring us only
22 disaster by polluting, wastes on the land, killing
23 the natural environments. The pipeline system will
24 probably bring along social disease, crime, broken
25 promises and other disasters that relate to this, like
26 they will probably think a prospect a pipeline may
27 bring and forget about educating the people for
28 communication in order to understand each other.
29 The religion may be pushed aside in order to give
30 their way, and we'll probably lose our rights to have a

1 say to what may affect our lives.

2 We live off the environments,
3 and the land and are content with it. The oil
4 companies are asking a great deal of us, to change our
5 style of living. Then they say, the pipeline will
6 bring us high standard of living. There will be job
7 opportunities available for native northerners, they
8 say. How long will these jobs last? Probably for a
9 short period of time, and they'll probably bring their
10 own well trained people and take over our country,
11 forgetting we were the people who once lived as people
12 like any other countries. I don't want to be
13 affected by the pipeline system and feel my
14 neighbours feel the same way.

15 When I finish my schooling my main
16 aim is to live off the land in a quiet wooded or
17 watered area, going berry picking, duck hunting and
18 fishing. I find you could take life easy and
19 quiet in the forest more than any life like southern
20 places. When Dene get together, for traditional
21 activities like feast, tea dances, drum dances and hand
22 games, it is our relief and enjoyment from all the
23 hard working days in the bush. This is our life and
24 our way. You must understand we are familiar with
25 our surrounding and are content within it.

26 As a closing statement, I hope
27 all the Inquiries you have attended may bring you to
28 understand us Dene and other Northerners. Thank you
29 very much to you and your staff for your cooperation.

30 (WITNESS ASIDE)

1 THE COMMISSIONER: I wonder if
2 we could keep your written statement for the Inquiry's
3 permanent record.

4 SUBMISSION OF GABRIELLE MACKENZIE MARKED EXHIBIT C636)

5 MARY JANE GOULET: Sworn

6 THE WITNESS: My name is Mary
7 Jane Goulet. I was born here in Rae, which is called
8 Vesako (?) in my Dogrib language and I will translate
9 this for myself. As I read it throughout in English,
10 I will translate it in Dogrib.

11 I would like to make myself
12 quite clear that I support what the Dene have been
13 saying here at the Inquiry. It's important for
14 everyone to understand and believe that only human
15 development, which I mean self liberation is a true
16 development. I am part of the movement that is
17 struggling to survive as Dene, to maintain our history,
18 culture, language, traditional way of living. I
19 believe that the Dene nation exists today because the
20 Dene of the North are striving for a non exploitive
21 society. A strong Dene nation is crying out and
22 saying that we are against the pipeline and future
23 development until after the land claims.

24
25
26 (WITNESS ASIDE)

27 THE COMMISSIONER: Could we
28 have your written statement too please.

29 (SUBMISSION OF MARY JANE GOULET MARKED EXHIBIT C637)

30 MARY ADELE TSATCHIA: Sworn

1 THE WITNESS: My name is Mary
2 Adele Tsatchia. I was in grade 9 going to Chief
3 Jimmy Bruno School in Edzo. When I was in school I
4 learned both about the Dene and the white culture.
5 Now that I am out of school, I wish I had went back
6 to school to further understand what is happening now
7 and in the future.

8 In school we were taught to sing
9 "Oh Canada" because we were made to believe that this
10 land belongs to the Queen. Now that I have left school
11 and listened to some of the elders talk yesterday,
12 that is not so. Our old people talk about how our
13 forefathers signed the first treaty in 1921 and the
14 promise they were offered about hunting, fishing and
15 trapping rights that the Dene people were guaranteed.
16 Many promises were made but they kept not but one.
17 When treaties were made and signed in 1921, the way that
18 Dene people understood it, it was just a peace treaty
19 signed between the Dene people and the federal
20 government.

21 Now we understand we gave up
22 our land. Our forefathers were not foolish people.
23 If Chief Murphy knew about this what is happening today
24 on our land and the pipeline he wouldn't have taken the
25 money and the treaty, he would never have thought about
26 harming us, his children. I understand what they
27 mean now when the old people say let us all put our
28 minds together and see what life we hold for our
29 children.

30 Therefore, Mr. Berger, until this

1 issue of land claims is settled, there should be no
2 development such as the pipelines. We, the young
3 people, some of us are married and have children.
4 We, as our elders, also think a lot about our children.
5 We would like to see a better tomorrow and in the
6 future for them. There is no guarantee from the gas
7 company that our land will not be ruined, just as the
8 same guarantee that was given to us that our land
9 will not be taken from us.

10 Thank you Mr. Berger.

11 THE COMMISSIONER: We'd like
12 your written statement. Thank you very much.

13 (SUBMISSION OF MARY ADELE TSATCHIA MARKED EXHIBIT C638)

14 (WITNESS ASIDE)

15 TIM MCDERMOTT: Sworn

16 THE WITNESS: "A person who that
17 chains a race for the betterment of others can call each link
18 progress but never freedom." Mr. Berger, in the past
19 eight years as a resident of the Northwest Territories,
20 I've been involved with a great number of indigenous
21 people on social, economic and spiritual levels. I have
22 received a large portion of my education in the North,
23 both formally as in an institute of learning and
24 informally, as living in the complex society found in
25 the North. The indigenous people of the North have
26 shown me feelings of trust as they shared their thoughts
27 with me, acceptance as they take me for myself and not
28 for my stereotyped background, and love, as some of them
29 have emotional ties with me. With this in mind, I feel
30 as though I can make this presentation openly without

1 acting as a radical or as a native person or as a
2 white person, but as a young man whose life and
3 friends are in the North.

4 I see the indigenous people of
5 the North as a brilliant group of people, who are
6 extremely happy, are always easy to be with and I
7 enjoy them. They are on an emotional high, always
8 smiling, making jokes and laughing. These emotions
9 fill their friends with warmth.

10 The people of the North are
11 energetic as they work.

12 THE INTERPRETER: I'm sorry to
13 interrupt, but I think you've got a lengthy page to
14 go through and it's very hard to read them all the
15 just the way it might sound, so I might as well just
16 translate it back just the way it is, page by page
17 to Dogrib.

18 THE COMMISSIONER: Well I tell
19 you what. It might be a good idea if it's all right
20 with you, if we just take another five minute break
21 and stretch our legs a bit. There are some more
22 people that want to speak tonight, I guess, are there?
23 Maybe the two of you could get together and decide how
24 you want to translate this, is that okay?

25 We'll just take a five minute
26 break so that in a minute we'll all be fresh again, and
27 can carry on for another hour or two.

28 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

29 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
30

1 THE COMMISSIONER: Just come in
2 from out of doors and we'll begin again whenever
3 you're ready.

4 Okay, well Mr. McDermott, I
5 think you can go ahead whenever you're in the mood.

6 THE WITNESS: "A person that
7 chains a race for the betterment of others can call -

8 THE COMMISSIONER: Excuse me,
9 maybe we just better wait. People are still getting
10 seated. Okay, it's getting late, but we want to give
11 everybody our full attention and sometimes it's a
12 little hard to hear with chairs moving and so on, so
13 -- and I want to hear what all of you have to say,
14 so I'll just -- I'll give you my full attention and
15 I'm sure everybody else will.

16 THE WITNESS: ... that chains
17 a race for the betterment of others can call each
18 link progress, but never freedom."

19 Mr. Berger, in the past eight
20 years as a resident of the Northwest Territories, I
21 have been involved with a great number of indigenous
22 people, on social, economic and spiritual levels. I
23 have received a large portion of my education in the
24 North, both formally as in an institute of learning
25 and informally as living in the complex society found
26 in the North.

27 The original people of the North
28 have shown me feelings of trust, as they share their
29 thoughts with me; acceptance as they take me for myself
30 and not for my stereotyped background, and love, as

1 some of them have emotional ties with me. With this
2 in mind, I feel as though I can make this presentation
3 openly without acting as a radical or as a native
4 person or as a white person, but as a young man whose
5 life and friends are in the North.

6 I see the original people of the
7 North as a brilliant group of people. They are
8 extremely happy, are always easy to be with and I
9 enjoy them. They are on an emotional high, always
10 smiling, making jokes and laughing. These emotions
11 fill their friends with warmth.

12 The people of the North are
13 energetic as they will work extremely hard for things
14 that bring satisfaction to their families. A man from
15 the South may call indigenous people of the North
16 lazy for going fishing or hunting instead of working
17 at his 9 to 5 job, without realizing that these people
18 cannot support themselves or their families,
19 spiritually and economically without the bush. Shooting
20 rats takes a great deal more out of a person than
21 pounding nails does.

22 Many people do not realize
23 that the indigenous people of the North do work hard
24 and try to make things better for themselves. They do
25 not do this through the wage economy work ethic of the
26 South but by their own means, from the land.

27 Another point that very few
28 people realize is the people of the North are bright,
29 both formally as fact knowers and socially as having a
30 sense for the right thing. In my experience at school

1 many times I was not able to realize the answer to
2 a problem. I was always into great depths of fact
3 and formula, shunning a thought of simple logic which
4 was the correct way to a solution.

5 The indigenous people of the
6 North have this sense, so they are able to conquer the
7 greatest problems with plain logic. I'm extremely
8 cautious about taking my car a large distance as I
9 worry about it breaking down and I will not be able to
10 fix it. A friend of mine will, without any thought of
11 danger, take a skidoo hundreds of miles away from home
12 in the dark of winter, with the confidence that he will
13 be able to solve any problem that comes his way with
14 logic and improvisation.

15 The native society is one which
16 I greatly respect and love and the people within it are
17 always eager to share their lives with other people.
18 They take me into their homes and arms without any
19 question or hesitation. They feed me when I am hungry;
20 console me when I am crying; laugh with me when I am
21 happy and comfort me when I am confused. They let me
22 know that I have a home to go to whenever I feel the
23 need. This positive society is one which has gone on
24 for generations and the only regret I feel is that I
25 did not enter earlier in my lifetime.

26 The indigenous people of the
27 North do, however, have great problems which they did
28 not have before. The Northern people have been changed
29 drastically by the southern white society. The white
30 man's work ethic and dehumanizing characteristics were

1 literally shoved down their throats. They were taught
2 to care for materialistic possessions and abolish
3 thoughts of sharing. They were taught to believe in
4 the Father, the Son and Holy Ghost, and were scorned
5 for belief in medicine men and spirits. They were
6 told that they should work hard for material possessions
7 before they could be accepted by the white man.
8 They were told by congregating in settlements they
9 would be much better off. Half of the people in these
10 settlements are starving.

11 This settling of people in the
12 same location provides for a complete dominance on
13 these people by a small white majority. The only care
14 that this group of exploiters have is for they,
15 themselves to become monetarily prominent.

16 The indigenous people of the
17 North have been exploited terribly. At first it was
18 their furs, now it is their lives. Having a professor
19 from the University of Alberta leave for Sweden this
20 fall to tell the educated people their Inuit legends
21 is a far cry of learning of Kublokuk from a man in
22 Tuktoyaktuk who is related to Kublokuk.

23 By having the people work for the white man for
24 reasonable money and then building a liquor store for
25 them to spend this money is a moral contradiction I
26 would be ashamed to have a part in.

27 By building a business in a
28 settlement and charging unthinkable prices for minor
29 services, such as water or an electric dryer is
30 exploitation at the highest level. I'm ashamed to have

1 the same colour of skin as the people who are doing this
2 exploitation.

3 All of these acts of cruelty
4 have taken their toll. The indigenous people of the
5 North have faced these problems in two different ways.
6 On one side of the coin, the people have come to
7 realize that these problems do exist and they are
8 acting upon them in a way which is right to them.

9 This can be seen by the young
10 leaders of the North, the teachers of the people. The
11 other side of the coin brings tears to my eyes. The
12 people cannot face these problems. They have been
13 pressured to such an extent that they cannot cope. This
14 can be seen by the abuse of alcohol and drugs found
15 in the North, the high rate of violent crimes and the
16 number of lost people, including many young girls on
17 a dead end street. Too many of these people do not
18 even have the strength to face living from day to day.
19 Many have emotional breakdowns which drive them to
20 attempting suicide at an alarming rate, several times
21 that of the rest of Canada, succeeding.

22 It's the responsibility of all
23 people as humanitarians to strive to make life a little
24 more bearable for this group of oppressed people.
25 The people of the North have been divided into three
26 different groups. If a pipeline is built, it will not
27 have a positive effect on these people. One group will
28 work for the pipeline people, will receive a
29 respectable salary and will basically join the wage
30 economy of the white man. They will turn white.

1 Another group will become
2 totally self sufficient. They will ignore the white
3 man's ways and go back to the land, with only a few
4 conveniences to remind him of the white man, such
5 as those which make life easier. Steel traps and tea
6 will be the only good things that the white man
7 has contributed to this group of people.

8 The third group of people are the
9 ones who should decide if a Northern pipeline should be
10 built. If a pipeline is built today it will totally
11 destroy this group. Both government and industry
12 are trying to push a pipeline before this group can
13 become organized. Yes, I am talking about the confused
14 group, the halfbreeds of the North, the people who
15 don't know what to strive for. They know that they
16 want their self-determination but what it is is held
17 by the future. If a pipeline is built, without their
18 unity, it will completely destroy them. They will
19 perhaps work for the oil people for awhile if they
20 need the money, but come springtime when the geese
21 start flying, they will quickly go back to the land
22 and hope for a good time. After they find out that
23 their view of the land has changed, they will try the
24 white man's way again. After they do this a few times,
25 who will care for them with the knowledge that they
26 are irresponsible to the white man's work ethic. They
27 will have lost a culture, their land, their respectability
28 and their existence. They will have lost a never ending
29 battle again. What other alternative is there but to
30 become the poverty ridden class of the North as their

1 brothers in the South have become.

2 These people have to have their
3 land claims settled and have to reach major conclusions
4 concerning their self determination before any work
5 begins on the Northern pipeline. Both government and
6 industry should quit confusing these people by ploys
7 such as buying the leaders off and creating turmoil.
8 The divide and conquer method of oppression is used
9 far too often in the North. I am shocked that people
10 who act like this have the morals that they do.

11 In closing, I personally
12 realize that my life is in the same type of climax
13 situation as the majority of these indigenous people.
14 The troubles in the North are just as much a human
15 problem as a racial one. I am just as lost. I don't
16 know what to do with my life. I am thinking of going
17 back to school to receive an education to equip me
18 with the knowledge to join the wage economy work
19 ethic as my brothers in the South. After a recent
20 trip to the South, I am seriously thinking of remaining
21 in the North and live a content life without the ways
22 of the white man's system. It is very hard though.
23 I have the same type of dilemma that faces so many
24 people of the North. It is very frustrating to realize
25 that I cannot exist physically without the support of
26 the Southern system. Therefore, I am being controlled.
27 I am helpless alone but if I can find the others in
28 the same dilemma, we can join hands and strive for our
29 own personal self determination.

30 Therefore, Mr. Berger, I feel the

1 answer to whether a Northern pipeline should be built
2 at the present time should be up totally to the
3 indigenous people of the North. Government and
4 industry should settle the people's land claims before
5 any thought as to the construction of a pipeline. Let
6 the people strive for their own self determination
7 first.

8 If at one point in time the
9 people of the North reach a self determination, and
10 think it is feasible to construct a pipeline, I'm sure
11 that they will be willing to let Southern Canada take
12 part. But today, the majority of the indigenous
13 people of the North would like to settle their land
14 claims and strive for their own self determination
15 without being pressured by a pipeline proposal.

16 We, as southern whites, as
17 representatives of government and industry, and as humans
18 should have our full respect of these peoples' rights
19 and not try to push a pipeline down their throat.

20 Mr. Berger, I have my full
21 respect in you as you are giving these people a chance
22 to use their rights as humans. This is freedom.

23 (WITNESS ASIDE)

24 (INTERPRETER INTERPRETS ABOVE INTO DOGRIB)

25 (SUBMISSION OF TIM MCDERMOTT MARKED EXHIBIT C639)

26 GINA BLONDIN: Sworn

27 THE WITNESS: Mr. Berger,
28 my name is Gina Blondin, I was born in Fort Franklin
29 and raised in Yellowknife. I just want to say that
30 I support all the other Dene that have said they do

1 not support a pipeline because of the relationship
2 that the Dene have with the land. On the subject of
3 education, I want to mention that I feel it was more
4 of an indoctrination to prepare me for a job in the
5 white man's world. I was not educated in a way that
6 was human, that gave me pride and dignity in being a
7 Dene, with our own history, our own culture, our own
8 traditions and our own language. I have had to find
9 that myself.

10 I mention more on the subject
11 in the brief that I will be attaching to this. I
12 also want to mention that in the years to come, I do
13 not want my children looking back and saying that I
14 have sold out on them so therefore I cannot condone a
15 pipeline myself. The survival of the Dene is far
16 more important to me. Thank you.

17 (WITNESS ASIDE)

18 THE COMMISSIONER: You said you
19 had a brief attached to that? Well, you're
20 certainly welcome to read it if you wish tonight.
21 I'm not leaving town or anything so you suit yourself.

22 MISS BLONDIN: Well I think I
23 mentioned most of the main points I wanted to.
24 There may be other people that want to speak.

25 THE COMMISSIONER: Well, at any
26 rate, could you leave the statement you read and the
27 brief with us. Thank you.

28 (SUBMISSION OF GINA BLONDIN MARKED EXHIBIT C640)

29 LEON WEYALLON: Sworn.

30 THE WITNESS: My name is Leon

1 Weyallon. I go to school, Chief Jimmy Bruno School
2 in Edzo. I want to thank Mr. Berger for coming to
3 Rae. In the school I learn from my craft teachers,
4 Joe MacKenzie and Nick Black how to make canoes,
5 snowshoes and how to carve. We also go into the bush
6 to hunt caribou, trap lynx and martens and muskrat.
7 Last year we went to Old Black Camp to fish. That is
8 why I would not like the pipeline to be built. It may
9 drive the caribou away and I would not be able to hunt
10 when I grow up like my father.

11 Thank you Mr. Berger.

12 (WITNESS ASIDE)

13 THE COMMISSIONER: Thank you very
14 much.

15 (SUBMISSION OF LEON WEYALLON MARKED EXHIBIT C641)

16 SHALTO DOUGLAS: Sworn

17 THE WITNESS: Mr. Berger, your
18 staff, thank you very much for coming here today.
19 Mr. Berger, I would like to express my feelings to
20 this Inquiry. I, Shalto Douglas lived in the North-
21 west Territories for 19 years and I was taught the
22 native culture. What I was taught was hunting, fishing,
23 and trapping in different areas in N.W.T. I also went
24 to school in Inuvik, Fort Norman, Fort Smith, Fort
25 Simpson and Yellowknife to complete grade 10 and I went
26 to various residences in the Northwest Territories to
27 live. If this land in Fort Rae is worth three
28 hydro dams to the government to be placed on Snare
29 River, how much is it worth to the Dogrib tribe. Now
30 they're talking about a multi-million dollar project to

1 be spent on a pipeline. How much is this land worth
2 to all the natives of N.W.T.?

3 I myself do not agree because
4 only a handful of people in N.W.T. will be employed for
5 five years. About 70 percent of the people in Fort
6 Rae are hunters and trappers, how are they going to
7 benefit from a project that is going to last for five
8 years? Our forefathers lived here for thousands of
9 years to hunt and trap and fish. Why should they
10 want a pipeline? The people they still have most of
11 their traditional culture and they still don't want
12 the pipeline. The only people that are going to
13 benefit are in the South because they're the only ones
14 who want gas and oil. Most homes in Fort Rae today
15 don't need that much gas and oil because they burn
16 wood. If this land today in the Mackenzie Valley and
17 the native people is still staying here today, because
18 it is worth a lot more to the people of the land.

19 They need to have land claims
20 settled first with the government. Thank you Mr.
21 Berger and your staff.

22 (WITNESS ASIDE)

23 (SUBMISSION OF SHALTO DOUGLAS MARKED EXHIBIT C642)

24 PHILIP DRYNECK: Sworn

25 THE INTERPRETER: He's a resident
26 of Fort Rae and he says I'd like to welcome all the
27 staff to be here with you. I'm pleased I have an
28 opportunity to speak to you, he says.

29 I have been listening to all the
30 conversation going through back and forth, and as

everybody is well aware that there is such thing as your government, and which is probably the Government of Canada, and then we as the native people, we had our own government at one time, which is our great Dogrib leader, called Edzo.

He made a fairly good peace amongst the other tribes and including everybody that could have lived and shared the land with us, that there is no such thing as violence or suicide or anything like that that appear amongst, or there's no such thing as fightings amongst ourselves.

He says, we the people of the Northwest Territories he says, we come from a real cold country, sometimes the climate goes up to 60 below, to 50 below and all that, and this is a very cold country he says.

Since after what happened with the Edzo making his peace amongst the various tribes, and came along the, one of our great chiefs way back, which is called Murphy and he's the original fellow that signed the treaty with the Government of Canada. And so that the government makes some promise with him in regards of not to have any restrictions within the agreement that they signed at one time.

Since then, he says, they know that the land belongs to the native people of the Northwest Territories and also all the others that spoke all day long about the land, that they own and all the land that they shared amongst themselves. They know the land is very important, that's the reason why most of the

1 people talked, just mainly for the land that they
2 once owned.

3 The way I understand it right
4 now at the moment he says, it looks to me like the
5 Government of Canada sure changing his mind right away
6 or change his mind all of a sudden, and trying to pour
7 in a bunch of explorers over here just to exploit our
8 land.

9 There is a lot of things that
10 the Government of Canada brought towards the native
11 people to destroy their living and destroy their lives.
12 We know that there is lots of lives been lost during
13 the age of the young people, at the age of 18, 19,
14 all the way up to 30 years old. In regards to that
15 statement he says, I sure don't want to see the pipeline
16 go through because I'm really against it. I'm not for
17 it he says.

18 We're talking about all the young
19 generations and possible for another 100 generations of
20 people, is what we're talking about he says. We're not
21 talking just for the present time. He says, since they
22 brought up the Snare Hydro plant over there at the Snare
23 Falls, that was back about 20 years ago, before 20
24 years ago there used to be a lot of caribou around here.
25 There used to be a lot of good hunting grounds. Now,
26 at the moment now, he says, if you want to go out
27 hunting, you pretty well have to go more than 100 miles
28 before you kill anything.

29 Talk about cold in the Northwest
30 Territories, it is cold he says, sometimes, because I've

1 been born around here and then I did a lot of my
2 lifetime, spent most of my lifetime over on the Barren
3 Grounds. Then we did a lot of hunting and then we
4 don't buy our winter clothing from the stores over here
5 in those days. We pretty well had to live off the
6 land. We used the clothing from the caribou. We used
7 the caribou hide parkas and things like that he says.
8 They're pretty warm parkas compared to what you buy
9 in the store, he says, but yet even then some people
10 do feel that it's kind of cold over there he says.

11 We're all in favour of not having
12 a pipeline come through and we know it's cold country
13 over here and we don't want to spoil all our hunting
14 grounds or spoil the land by the pipeline peoples and
15 then a lot of good hunting grounds is going to be all
16 spoiled and things like that and then there's no way
17 the native people could survive over this type of
18 weather, other than killing animals off the land.

19 That's about all I'd like to tell
20 you in regards to the pipeline.

21 (WITNESS ASIDE)

22 JOHNNY APPLE: Sworn

23 THE INTERPRETER: His name is
24 Johnny Apple. He says I understand there is somebody
25 here from the Government of Canada to speak to and
26 on that particular occasion maybe I'd like to say a few
27 words too he says.

28 I'm not the only fellow that do
29 live off the land, but yet he says, since 1962, he
30 says, I was down over at Snare Lake, he says, where I do

1 my only living over there.

2 Since we have to express our
3 concern about the pipeline and that we pretty well have
4 to discuss or talk about the, all the possible areas
5 that we think is going to be affected by the pipeline
6 and then since you're going to go back to the Government
7 of Canada and report, and so we believe that you
8 probably will he says and I hope that you make a very
9 good report.

10 Up to now, he says, since I've
11 been living off the land, and then I'm not the fellow
12 that has been raised by his own parents, but I was
13 brought up without -- I didn't happen to know my dad.
14 My dad passed away when I was an early age, so
15 was my mom, he says.

16 He says, talking about the land,
17 he says, something that is very important to us, he
18 says. I just told you that I lost my parents at an
19 early age and then I survived without my dad and my mom
20 and up to now he says, I believe in what my old folks
21 had to say about the land and I lived off the land,
22 that's how I survived so since I lost my parents in my
23 early days, I just believed that, I'd sooner just say
24 that the land is just like my mom and my dad because
25 I survived on it he says.

26 Now, he says, there's lots of
27 talk about the pipeline now, he says and I understand
28 everybody is looking forward for the answer, since
29 your party is probably looking for an answer, but the
30 answer is that the native people here don't want the

1 pipeline.

2 You probably are aware of how
3 the people are sitting here kind of bored listening
4 over the pipeline deal over and over again. And then
5 the people are not too happy or they're not in any mood
6 to agree with a pipeline. It's kind of saddened
7 people here because since they ever heard about a
8 pipeline that is going to go through their land, that's
9 the way they felt, and they're still feeling that
10 at the same mood, he said, they're not in a bright
11 mood at all.

12 He says I got a family of
13 three children, that's including my wife and I, five
14 of us. As we share all the conversation with the
15 rest of the people in any community and especially
16 this Fort Rae community he said, all the elders
17 said about the pipeline, that they are not in favour
18 of the pipeline. I shared my thoughts with them, he
19 says. Well I'm not the type of guy that do speak
20 in any conference that ever happen to take place in
21 any part of the Northwest Territories, but whenever I
22 feel that something is very important that might affect
23 the native people, I think I should take an opportunity
24 to speak, whether I'm for it or not. But I think I'm
25 lucky enough to be here to express my concern. At one
26 time or another, something that is so important for
27 native people, not to talk in favour, I am agreeing with
28 all what native people had to talk about the pipeline
29 he says.

30 Now we, the native people don't

1 have any money, everytime of our life, but the land
2 is something that is very valuable to us. We consider
3 it as money to us. Sometimes we trap and we take all
4 kinds of animals and we make some money sometimes, on
5 some occasions we do. That's the only source of
6 income we get, that's the reason why we still try to
7 retain the land.

8 Now he says I like to thank you
9 for giving the time up to listen to my comments. There's
10 lots of sad stories we could have told you about our
11 lifetime but there'll be no end to it. But however,
12 if you ever happen to come back to the government,
13 maybe you bring us a good, back the good report now
14 on what our thoughts are on the grounds of the pipeline.

15 Thank you very much.

16 (WITNESS ASIDE)

17 CHARLIE MACKENZIE: Sworn

18 THE INTERPRETER: His name is
19 Charlie MacKenzie and since there is some people from,
20 representative from the Government of Canada is here,
21 so maybe I like to say a few words to him he says.

22 He says I've been listening to
23 all the comments that went through by the elders of
24 this community and I really appreciate all their
25 remarks he says. One of the people said something about
26 the cold weather that does exist in the Northwest
27 Territories during the winter months. It's not very
28 easy to survive it he says.

29 We very often see a lot of
30 visitors from the Government people, and then there's

1 all kinds of promises that they always could make
2 saying that everything seems to be possible, or it
3 could be done in a good fashion, or there's all kinds
4 of promising goes along with it, but we understand
5 that the government never live up with it. But yet,
6 we the people that spoke strongly against the pipeline
7 and yet we do talk in favour of the land, this is the
8 land is very important to the people in the Northwest
9 Territories, he says.

10 As everybody is aware, everybody
11 said the same thing what I'm trying to say right now,
12 he says, but you know, when the people during the
13 winter months, it gets kind of cold, but it's not very
14 often that we have money to buy groceries from the store
15 to survive during the winter. But with all due respect,
16 the native people do remember the land, where they
17 could survive from it, whether if it's cold weather but
18 they still have to go out trapping in order to get
19 their country's food and live off it rather than the
20 stores.

21 Whenever one of the hunters that
22 does, or goes out hunting, whether he spotted some
23 caribou or where is a good hunting ground to survive,
24 if anybody in this community ever hears about it, the
25 next thing they know, everybody has gone to that
26 hunting area in order to live off the land, because they
27 know the land is very important. It's quite easier
28 to live off it than compared to living in any communities
29 like here he says. He says I remember all the life
30 of the native people, that's the way it was and it's

1 still operating in the same manner, he says.

2 Since there's a lot of talk
3 about the pipeline, he says I'm not prepared to say
4 that the pipeline should go through because I'm really
5 against it too. I'm just -- I agree with the rest of
6 the people that spoke.

7 He says as long as my speech is
8 going to last, it's going to be the same thing
9 rotating over and over, he says, this is something
10 that has been said a long time ago at this hearing.
11 But however, he says, there will probably be no end to
12 it so I might as well make it short. Thank you.

13 (WITNESS ASIDE)

14 CHIEF CHARLO: Today we
15 have about 18 speakers, that we went through today.
16 It took a little while. Tomorrow at 2:00 we should
17 start again. We should start again. I will just
18 explain to the people that it is very important that
19 what we're talking about today is the pipeline that
20 concerns everybody in our community as well as other
21 communities on the Mackenzie River. So I ask the
22 people to be here by 2:00 tomorrow afternoon and we
23 should start by two.

24 THE COMMISSIONER: All right.
25 Let me thank all of you who spoke tonight. We heard
26 from a lot of you today and tonight and I listened
27 carefully to what each of you said and I hope we have
28 as useful a day tomorrow. So we'll see you all at
29 2:00 tomorrow afternoon then.

30 (PROCEEDINGS ADJOURNED TO AUGUST 11, 1976)

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Community 71

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